

**THE ASSOCIATE MINISTER PREACHING
IN THE AFRICAN AMERICAN
BAPTIST CHURCH**

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American Baptist Church

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ABSTRACT
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The purpose of this project was to assist the associate minister with preaching at the Faith Missionary Baptist Church in Capitol Heights, Maryland in hopes of resolving the lack of training and understanding as it relates to preaching. The results of a pre/post sermon, and individual and group sessions developed by the researcher concluded that participants' understanding of the sermon greatly increased and provided further clarity in the role of a preaching associate. As a result, associate ministers are more prepared to preach when opportunities avail and are familiar with basic homiletical techniques.

ACKNOWLEDGMENTS

To God be the glory, for the great things He has done! First of all, I thank my Lord and Savior, Jesus Christ, for leading me to completion of this project. Secondly, I thank Dr. Ricky Woods and Dr. Terry Thomas for providing superb leadership and excellent examples of mentorship. Thirdly, I am grateful to my peers in the Woods-Thomas group with a special thanks to Elder Simone Gibson and Rev. Dr. Christopher Curry for their prayers and support in this odyssey. I am filled with gratitude, as I would like to thank my pastor Dr. Michael C. Turner Sr., ministerial staff, and the members and friends of Faith Missionary Baptist Church of Capitol Heights, Maryland for allowing me to conduct this project within that blessed community. I would also like to thank Dr. E.E. Warren of the Whitestone Baptist Church in Baltimore, Maryland for his willingness to be the facilitator for the group intervention session. Last but not least, I am thankful for the church I accepted Christ in and given the license to preach, Rising Mount Zion Baptist Church, along with pastor and friend R.V. Sykes, Jr. for your love, prayers, and support. May God bless you all!

DEDICATION

To my beautiful wife, Sabrina, for your passionate and unyielding love, prayer and sacrifice that you have provided not only in this endeavor, but in everyday life for the past ten years, I say thank you and I love you.

To my two beautiful children, Howard III, and Vanessa Sabrina, thank you for keeping daddy young and helping him to stay centered on the things that are important in this life. I love you both!

Lastly, to my parents Howard Sr. and Virginia, words cannot express the depth of love and gratitude I have for both of you. You have provided an excellent role model for me and you introduced me to Christ. For that, I am forever thankful. There is no other love like a parents love and you've shown me this for the past 39 years. I love you.

INTRODUCTION

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;¹

Every associate minister has heard this passage of text in Isaiah sixty-one and quoted by Jesus in Luke four. Many associate ministers have not only heard the passages, but they heard this Word from the Lord. It was this word from the Lord that found it's prophetic anchor lodged from deep within the soul that provoked the preacher to say "Woe is me!" and yet there is a grace bestowed that declares, "Here am I; send me."²

Many associates refer to the Isaiah sixty-one passage during their call to the ministry. They eagerly prepare themselves the best way they know how for the great and grand day that they will have the opportunity to mount the Holy Desk, and stand before God's people to say a word on behalf of the Lord. However, after this exhilarating opportunity, many associate ministers cease to pursue training in this craft called preaching. Many are relegated to sit while waiting their turn to preach not realizing sermons are not created by osmosis. This becomes problematic for the preaching

¹ Isaiah 61:1-2 KJV.

² Isaiah 6:8d KJV.

associate and many will begin to cry out “Woe is me!” because while they were waiting their turn to preach, they opted not to look at sermon methodology or homiletics in general.

While waiting ones turn for the opportunity to preach is to be expected, an associate minister, often does not take advantage of the privilege God has given for study, training and preparation to proclaim the gospel with clarity and understanding. While waiting may not hinder the associate’s conviction, this researcher is often reminded of the cries from the Deacon board declaring, “Help ‘em Lord.” It is this response every preacher dreads to hear, but is almost inevitable for the associate who has limited opportunities to preach and has not been trained.

The project addresses those who have not yet been called nor have the desire to pastor, but who are called to preach. As Samuel Roberts said, “African American preaching has long been hailed as an exemplar of rhetorical brilliance, oratorical fervor, and affective power.”³ It is this rhetorical brilliance associate ministers aspire to achieve as they attempt to respond to that age old question, “Is there a word from the Lord?” Thus this project will deal with the associate minister’s role and responsibility to preach in the African American Baptist church setting.

It is the word of God that comes from Holy Writ associates seek to pontificate and preach, and it is this word the associate minister who hears the call to preach seeks the rest of his or her life trying to master and become somewhat proficient in. Every associate minister who preaches is uniquely gifted and called by God. When the preaching moment arises, they are allowed to do what God created them to do. Martin Luther King, Jr. once

³ Samuel K. Roberts, *Born to Preach: Essays in Honor of The Ministry of Henry and Ella Mitchell* (Valley Forge, PA: Judson Press, 2000), 71.

stated, “Every individual has a responsibility to be concerned about himself enough to discover what he is made for. After he discovers his calling he should set out to do it with all of the strength and power in his being.”⁴ Paul told the young Timothy, “ Preach the Word; be prepared in season and out of season. . .”⁵ He was calling the young minister to be ready and prepared at a moments notice and this is what the associate minister of today must do.

This document will address the associate minister in the role of preaching in a detailed format. Chapter One will speak personally concerning the researcher and the ministry focus that includes the researcher’s spiritual journey and context. Also included is an overview of the ministry problem. Chapter two provides a Review of the Literature giving particular attention to literature relative to the ministry focus. Chapter three provides the theoretical foundation for this project. The researcher documents the historical, theological and biblical constructs in support of this ministry archetype. Chapter four will reveal the illustration of the research methodology used. It includes the hypothesis, the intervention, the research design, the measurement and the instrumentation used. Chapter five discusses the results of the field experience and an analysis of the data collected. The final chapter, Chapter six, gives the researcher’s reflections, summary and conclusion.

It is desired that associates would have a concerted effort to continue to work undyingly at their preachments, and pastors would consider ensuring their ministers are

⁴ Martin Luther King, Jr., *The Measure of a Man* (Philadelphia, PA: Fortress Press, 1988), 38.

⁵ 2 Timothy 4:2 NIV.

trained in homiletics. The researcher is hopeful that as a result of this project, clergy and congregants will benefit from this research and begin to implement models or paradigms to provide associate ministerial training as it relates to preaching.

CHAPTER ONE

SPIRITUAL JOURNEY

“Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.”¹ This passage of scripture brings to light the researcher’s spiritual journey for these thirty-nine years of living thus far. This journey could best be described as a collage. This journey to know God and to experience him has led the researcher through many avenues and various paths that have molded him into the man of God. Like a collage, his life represents the many colorful and not so colorful experiences that have shaped him into the person he is today.

The researcher was born on a military base in Fort Benning, Georgia on July 23, 1967 as the third child of Howard V. Willis Sr. and Virginia M. Willis. He has three siblings. The eldest is a brother Bruce Willis of Richmond Virginia, an elder sister, Debbie Durham of Marlin, Texas, and a younger sister, Sonja Willis, of Petersburg, Virginia.

The family grew up as a military family traveling every two to three years based on the orders that would be received from the United States Army. The author’s father, Howard Willis, Sr., spent 26 years in the military and retired in Petersburg, Virginia. The

¹ 1 John 3:2, *The New Revised Standard Version*, (Nashville, TN: Thomas Nelson Publishers) 1989.

researcher considers this to be his home. It is within this context that his spirituality was shaped. From the researcher's earliest memories, he could recall the importance of recognizing and acknowledging the existence of God. However, the earliest memories of church could be described as cold and biased. It is described in this fashion due to the earliest memories of church as a seven-year-old child residing in Fort Ord, California. The researcher's father was then serving in Korea while the family remained within the states. It was at this time the researcher's mother sent him as well as his youngest sister to Sunday school at a Baptist church that was located just outside of the military base in the local city. They were picked up on a school bus in front of their house and the memories that remain are the visions of being in a class where there were only a few other children and the eerie hollowness that was resident in the classroom. There was never a connection established between the Bible stories and the researcher's responsibility or response to God.

It was in this early experience that shaped a God that the researcher viewed as Caucasian and one who orchestrated his presence in a stoic and passive manner. It was in this setting that the understanding of God was formulated as the one in whom he was supposed to pray to and to deliver his soul to if he should die before he woke. His understanding of God was the mirror of the society in which he lived in. It was a mirror of the predominately white society who attended those Sunday morning classes. This was also the case in his early grade school learning.

However, it was not only the church that shaped the researcher's view of a Caucasian God; his parents also fostered this image. The researcher will never forget the poster that was ordered and hung in his room as a child. The poster read, "God loves

Howard.” This picture was to represent the researcher, but depicted a little Caucasian boy kneeling to pray before getting into bed. As a young child, the researcher could often recall trying to decorate his room as demonstrated in the portrait. The researcher’s goal was to be like the child God loved in that picture.

The next experience that resonates and shaped this researcher’s spiritual journey was the Baptist church the family attended while the researcher’s father was stationed in Fort Polk, Louisiana. By this time the eldest brother and sister had graduated from high school and it was just the youngest sister and the researcher in the home. This is the only experience that he could recall where the family attended church together. This is not to say there were not other incidents where they worshipped as a family, but this is the first incident in which there was some stability of going to church on a regular basis. The memories are just too vague to recall and involved various chapels from various military bases. The researcher believes the memories may be vague due to the fact in the scheme of things they were unimportant in his life, and he did not get anything of substance out of the services. They were somewhat shaped like the Sunday school experiences in California that were cold and stoic.

However, it was this church in Louisiana that the researcher would describe as experiencing God as the gospel among Black folk who could testify that he is alive. It was this country church located just outside the boundaries of the military post that sought to bring the power of the Holy Ghost down upon the congregation. The church was different from the Sunday school in California, and the various chapel services that the family would attend occasionally. This was a church that thrived on the Spirit of God “moving” in the midst of the congregation. The preaching and the singing were lively and

emotional. The congregants had no problem running throughout the church and shouting back at the pastor. To this day this researcher cannot remember any of the sermons, but he can remember the images of the people who rejoiced in God and sang with joy in their hearts.

Living in various places as a young child causes this author to reflect on how his transitions and varied church experiences caused him to be somewhat confused about God. He was confused in who God is. He was confused as to why God chooses to respond in certain situations and in others he does not. The researcher was perplexed and only knew that he was afraid to die and he did not want to go to hell. The God the author knew was mostly a God of judgment who proclaimed to his people on what not to do. He was a God that appeared to be white and a part of the structure that the researcher lived in. In his eyes, just as the author was a minority in every place he went, he felt like a minority in God.

The roots of the author's spiritual foundation began to take yet another turn and finally began to be levied on some foundation when the researcher's father retired from the military. The family had returned to Virginia and they had made their spiritual home in the church their grandfather and great uncle built back in the late 1800's. It was in this church the author would be baptized and secure membership.

The name of this church is Rising Mount Zion Baptist Church. The family began regular attendance in this small rural church where everyone knew each other and were kin to at least three other people in the church. This experience was very different for the author to embrace because he was used to an environment where he was with a group of people where no one lived with or corresponded with their relatives on a daily basis. He

was fifteen at this time and was accustomed to a church where mostly military people or people who were affiliated with the military attended. This new church had deep ties to family and operated mostly on those familial connections. The membership was no more than seventy-five people and though some of them were related or connected to the author, the researcher felt as though he was a foreigner.

As the researcher recalls the day of his baptism and the events that preceded it, he recalls his father coaching his sister and him to “join church”. It was explained that they were of age and they needed to do this. The author recalls there was no explanation on why they should.

It was a day that he shall never forget. His aunts, uncles, and cousins had come from near and far to see them get baptized in the pool that was situated just outside the church. The day was filled with singing, food, and fellowship. The author felt as though something had happened, but he was not sure just what that was.

From the moment he was baptized, he began to serve on the usher board. He will never forget the button that he received that labeled him as an usher. He still has it to this day. Brother Jefferson who had many family roots in the church and who knew his grandparents trained him to become an usher. Brother Jefferson was a very quiet and meek man.

The author also played the trombone for the church and occasionally would sing in the choir. It was these experiences that helped God to become more real to him. Whereas his early Sunday school training felt stoic and hollow, this felt somewhat different. He was actually participating in the service. Though God became more real to him, he still did not understand his purpose for being at church. Church was synonymous

to school that the author attended Monday through Friday. One reason he believes church was not of great significance was due to the fact that his parents were very critical of the church.

The trip to Rising Mount Zion Baptist Church was about an hour's drive from our home. Each Sunday he would listen to his father who eventually became a deacon in the church criticize the pastor. The criticism would be from what the pastor wore to church, to the disagreements with the things said within the pastor's sermon.

This criticism was a common thing throughout the author's spiritual experience. Every church the family attended was subject to some criticism. The author's uncle who was also a pastor was subject to that same criticism. He can recall one Sunday the family attended his church in Richmond, Virginia and the uncle applied oil to a lady in need of prayer. The author's father verbally condemned his uncle in the car on the way home. It was his belief at the time that laying on of hands and applying oil was something that "legitimate" preachers did not do.

As the researcher approached his senior year in high school, he had no idea on what he was going to become in life. In 1985, he graduated from high school and enrolled at George Mason University. He remembered enrolling with reluctance because he deeply desired to go to a historically Black college. Petersburg was the only place the family lived that was predominately Black. He was no longer the minority in class, and the author felt like he belonged. The father was very adamant in his request for the author to attend George Mason because it was a predominately White school.

Though he moved to George Mason with reluctance, it was a time of liberation and freedom, especially when it came to the requirement of going to church. While at

George Mason University, he changed his major several times due to the fact he really did not know what he wanted out of life. It was difficult to adjust and he was constantly reminded of how he and other Blacks were the minority on campus. Many Blacks failed and were never heard from again.

As far as the church, it was something he was not really interested in and felt a sense of freedom from. He had no one to force him to go on Sunday morning. Though he prayed to God occasionally, it was good not to be going out of habit as opposed to conviction. However, having no real direction in his life he ended up on academic suspension. He returned home to Petersburg in 1989 without a degree.

It was during this time the researcher began to reflect on his life and what was to become of it. In 1990 he returned to his home church of Rising Mount Zion Baptist Church and began to attend on a regular basis. After meeting with failure in his life and no sense of purpose, he needed some stability and a sense of belonging. It was in this rural country church that he began to feel something “stirring” deep down in his soul.

The pastor who had baptized him was no longer there. There was a new pastor that he felt was reasonable, but lacked the ability to minister to the author as a young person. There was a curiosity that he needed to fulfill, and it was fulfilled through his personal Bible study. He had become very diligent in reading the Bible and actually began to grow spiritually for the first time in his life. It was during this time, he realized he needed to return to college. He enrolled at Virginia State University with a new perspective on life and the Bible.

This new perspective kept him focused because Virginia State felt like home. The author recalls his first day on campus. Having other students speak to him was refreshing.

It was very different from George Mason where he would walk on campus and have no one say hello nor would he see anyone who looked like him.

After graduation in 1993, he began attending Saint Paul Baptist Church in Richmond, Virginia. It was there he began to hear what he believed to be relevant sermons that addressed his life situations. Individuals attending Rising Mount Zion Baptist Church were mostly elderly and the sermons brought no relevance to him as a young person. The teaching and preaching of Saint Paul Baptist Church provided the author with direction and sound doctrine. It was at this time he believed his life was headed in the direction God was calling for.

In 1995 he experienced the most dramatic spiritual occurrence in his life. While praying one evening in April he heard the voice of God in prayer. It was in this prayer he discerned who his wife was to be. What made this event significant was the woman he was to marry, Sabrina Thomas. She was a former girlfriend and he had no clue where she was living. It was in prayer that night that he challenged God that if he would bring her back in his life he would immediately propose to her. In July of that same year Sabrina called him and they were married a year later.

This event changed the author and he realized that God does answer prayer. It also changed him because for many years he really did not acknowledge it, but he felt as if God was in him. He often felt that certain things were revealed to him and he just knew they would happen. For example, he met Sabrina back in 1990 during his lowest point in life and transition to Virginia State. The first night they met he knew she was the one he would marry. He even told her several weeks later that she would be his wife. It was from that moment in 1995 that he recalled these things and he began to walk in total faith.

During this time of his life he was working on his Master of Business Administration and at Capital One Financial where he was being groomed for management. He dropped everything to move to Maryland because he believed it was God's will for his life to marry Sabrina. This was one of the most difficult times in his life because people thought that he was crazy to leave everything to move to a place where he had no job in order to be with a woman he had not seen or spoken to for over a year.

It was even worse with his family. He can recall his mother being very upset with his proposal to Sabrina and his announcement to move. She told him that she was not going to come to the wedding. He felt as if the biggest hole existed in the middle of his body. Immediately, he went back to his room and picked up his Bible and began to cry as he read. It was at this time his mother abruptly entered the room and saw him with his Bible and eyes full of tears that she apologized and told him that she would be at his wedding to support him.

After he moved to Maryland, he began to attend Ebenezer AME Church in Fort Washington, Maryland where Sabrina was attending. It was this church that helped him to clear some of the racial misconceptions that he had of God that was created earlier in his life. He was now hearing teaching that lifted him and made him feel proud of his African American heritage. It was at this church where he became active in Men's ministry, comfort ministry, and the men's choir. He had begun to lead critical events at the church during the year and these events allowed him to see God working through him as well as through the body of Christ.

By 1997 he had become so active in the church that he was attending five out of the seven days of the week. It was during this time he perceived a greater call in his life the call to preach the gospel. He began to have dreams and out of body experiences that scared him to death. While wrestling in the middle of the night he recalled experiences that he had as a child and remembered sharing them with his mother as she told him that the dreams meant one was fighting with the devil and if one lost he would die in his sleep. Recalling this conversation, the author had become very afraid to go to sleep at night.

Later in the year, the loss of sleep was still affecting his job and his life in general. It was at that time he went to speak to the Minister of Men at Ebenezer, and was informed that what he was told as a child was inciting the fear in him, and that God was trying to tell him something. His conversation gave him the reassurance not to be afraid at night, and it was from there he had the peace to rest at night. Shortly thereafter he had what he believed to be an out of body experience similar to what Paul may describe as an angel of light anointing him. It was immediately after that anointing; he recalled being back in his body and sweat immediately covered him from head to toe. He awakened his wife to ask her if she had heard anything, but she commented that she was in a deep sleep. It was this night in December of 1997 that changed his life forever.

Though he was active at Ebenezer AME, he still felt that his church home was Rising Mount Zion Baptist Church. It was there that he spoke to the newly installed pastor who had recently graduated from Virginia Union University School of Theology.

The author believed Rising Mount Zion Baptist Church was still home because although he was active at Ebenezer, the church was so big and he never really connected with the ministerial staff who could have assisted him with his call.

Biblically he did not see much difference in the teaching at Ebenezer from his Baptist upbringing, which was probably due to the fact that the Pastor was reared as a Baptist also. However, it was interesting to learn the organizational structure of the AME church. Since Baptists are primarily independent and unfamiliar with connectional levels within the church, the author believes that this also led to his difficulty with understanding the protocols and the bureaucracy of the AME system. As a result, the coaching of his pastor at Rising Mount Zion Baptist Church proved to be instrumental.

In the fall of 1998, he enrolled at the Samuel Dewitt Proctor School of Theology at Virginia Union University. It was here that his theology began to take shape. It was there he began to understand his purpose in life. It was there that he understood the need to engage in serious prayer and study to fulfill the mandate of preaching to God's people. The author is reminded of the words of Dr. Nathan Dell who declared, "Being anointed is no substitute for preparation and that one must allow God to sanctify his study."

It was the three years in seminary that assisted in bringing clarification to those earlier warped and eerie images that he had of God and his church. It also brought clarity to the high energy and emotionalism of the call and response of the African American church that he had also experienced. His seminary experience has also driven him to become not only "heavenly minded," but also to be academically astute, culturally aware, and socially relevant.

After graduation in 2001, the author was active at Faith Missionary Baptist Church. This church provided a second home for the author and allowed him to work directly with the pastor. It was also this church body that ordained the author and provided a foundation to work and do ministry.

Context

The context currently being served in ministry is the Faith Missionary Baptist Church. Howard Willis, Jr. currently serves as Special Assistant to the Pastor. Faith Missionary Baptist Church is located in Capitol Heights, Maryland which is located in Prince George's County, Maryland. Its county seat or legislative branches are located just twenty miles east in the town of Upper Marlboro, Maryland.

Capitol Heights is a predominately suburban area with tremendous commercial growth. Capitol Height's population is about 4,138 people and its median age is thirty-four. The racial balance consists of 4.81% white constituents while Black or African Americans make up 92.85%, .27% are Native American, .36% are Asian and the remaining .36% constituents are of other ethnicities. Its highest educational attainment is high school graduates who average at 35.1% followed by those who have some college at 22.4%.² From a community perspective, Capitol Heights provides easy access to the

² U.S. Census Bureau, Census 2000.

Nation's capital, and Northern Virginia via the Capital Beltway. It is this beneficial access that provides the average citizen of the town to commute to work 34.2 minutes.³

Faith Missionary Baptist Church is a church that is a contemporary church grounded in tradition. It is described in this fashion because it embraces the contemporary forms of praise and worship found in various mainline denominations while maintaining an order of worship embedded in the legacy of the African American Church. The majority of Faith Missionary Baptist Church membership are working professionals. It is a church with few, but strong family ties.

Established in 1991 by twelve individuals, the membership is comprised of about 800 members of which approximately 600 are active. Its membership comprises individuals who live within the county as well as a few who live outside of the county. The mission of this church is to exalt the Lord Jesus Christ and to spread the gospel at home and abroad. It is through the empowerment of believers through prayer, worship, education, and the proclamation of the gospel that the church would become transforming agents in a fragmented and dislocated world.

It is a congregation that has several ministries and promotes an intergenerational schema. Faith Missionary Baptist Church has a total of sixty-seven ministries. The only fulltime staff are the pastor and the church administrator.

³ Ibid.

The Opportunity

Faith Missionary Baptist Church is a predominately African American Church. Its leadership is diverse. The ministerial and diaconate staff is made up of women and men. The ministerial staff excluding the pastor consists of eleven individuals. Out of this ministerial staff of eleven, three ministers are seminary trained or they have had some formal training. The pastor provides a preaching rotation for the ministerial staff, however there is a lack of ministerial training present within the church. It is this associate minister's role to provide ministerial training and preparation to assist the ministerial staff to promote the overall mission of the church.

Faith Missionary Baptist is a church that is progressive and provides a lot of training for its leadership. However, there is a lack of training that exists in the associate ministerial staff. Aside from the Assistant to the Pastor, and the Special Assistant to the Pastor there are few ministers who can lead the service in the absence of the pastor or other formally trained minister. The author believes this is due to a lack of knowledge and skills related specifically to the associate minister. With the continued church growth and demands for sound biblical preaching from the ministerial staff, the church must begin to look at ways it can implement a guide for roles, responsibilities, and proper etiquette for those ministers who have not had the opportunity for formal preparation.

CHAPTER TWO

LITERATURE REVIEW

This researcher's task has been arduous when reviewing literature concerning the associate minister and in particular the associate minister in preaching. Though there are many books written about preaching that any associate would do well to review and examine, there is a tremendous void in the area of the associate minister and his responsibility in the preaching moment. Martin Hawkins admits, "The lack of attention given by institutions and authors to the role of the assistant pastor gives the impression that assistant pastor positions are secondary in importance and preparation for them is not worthy of in-depth discussion typically given to other positions."¹ The following literature review is not exhaustive, but it has provided the researcher a foundational avenue to propel research in a field where there are many participants and menial resources to assist those who would serve as associate ministers.

¹ Martin Hawkins, and Kelli Salliman, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman and Holman Publishers, 2005), 14.

Associate Minister Literature

All The Pastor's Men by Rev. Theodore P Fields is a text in which a pastor of thirty plus years with three of those years as an associate deals with the tremendous void of guiding associates in the numerous churches in this country. His text is devoted solely to the African American tradition and mostly the tradition of the Baptist associate. Though this text is not specific to preaching, Fields deals with the associate as preacher in Chapter five. He specifically talks about how the relationship of Bible Study, Christian Education, and the worship experience relates to preaching. He then moves to discuss the resources made available to the associate, preparing for the preaching day, and the special days or events that associates many times have to preach. Fields ultimately believes "The associate minister should make the sharpening of his preaching skill an ongoing project."² Aside from addressing preaching, he does speak on the associate's relationship with the pastor, other duties associates fulfill, as well as job descriptions, covenants, and assistance for the associate that is seeking the pastorate.

Keys to Becoming an Effective Associate Minister and Church Leader is a practical and personal text written by David Hopewell Sr., and provides great insight on the mind and responsibility of an associate minister. Hopewell utilizes his vast experience of over twenty years in the role of associate minister to lay a foundation to be utilized as a tool for training and teaching. Though his text provides excellent information for the associate fulfilling the role under various types of pastoral leadership, he does not put

² Theodore P. Fields, *All The Pastor's Men. The Associate Minister in the Black Church Setting* (Bloomington, IN: Authorhouse, 2002), 211.

emphasis on the associate's role in preaching. Hence, it is the belief of the researcher that one reason for this lapse could be cultural. In the African-American Church, preaching is held in high regard and is expected to be vibrant whether it is coming from the pastor, associate, or guest minister. Hopewell's principles of dedication and support that he details throughout the book can be applied to the associate in his role of preaching. In one of the many pitfalls he warns, "Many associate ministers wait around for an opportunity to preach, or sit in the pulpit waiting for the pastor to die, but few look for a place to serve. If we as associates are just waiting around to preach, our motives are wrong."³

Robert J. Radcliffe writes a book addressed specifically to the associate pastor entitled, *Effective Ministry as an Associate Pastor: Making Beautiful Music as a Ministry Team*. This text that does not deal at all with preaching; however its focus is the associate pastor working as a team or part of a church staff. Radcliffe uses the analogy of an orchestra and how the associate can flourish in harmony in the current context being served. His insights are designed and intended to provide preparation and training for the associate who may later seek the pastorate. Though there are good insights within the text, it is concerning that the author fails to address various pastoral duties the assistant may employ. It is understandable there would be issues to address regarding relationships within church leadership and with congregants; however, this text would do well to address the effect various duties such as preaching that can be impacted due to relational issues.

Riding In The Second Chariot: A Guide for Associate Ministers. Rev. K Edward Copeland provides timely and wise advice for African American clergy serving in the

³ David Hopewell Sr., *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA: Orman Press Inc., 2004), 45.

Baptist tradition. Copeland addresses the associate minister's challenges as it relates to various areas which include supporting the pastor, issues concerning male clergy, dispositions associate should possess in order to succeed in ministry, and the associate minister in preaching. He addresses the associate's role in preaching as it relates to preparation, development and text selection. Copeland also deals with the associate's role when he or she has to wait their turn to preach. As a former associate minister he avows, "If you have not been listening to God on a regular basis when you do not have to prepare to preach, it will be that much harder to hear His voice when you are preparing to preach."⁴ He does an excellent job providing the text as a reference manual for associates in a practical and illustrative way.

The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep, written by Rev. Andre E. Johnson, provides keen insight into the role of the associate from the initial call to providing checklists the associate can use to reflect on their duties. Johnson provides reflection questions, definitions, and a section called Rules of Engagement that are designed to provide stability in delicate relationships and direct the associate in a manner to address the issue. He assists the associate in the preaching role by providing a guideline and methodology to aid or lead the minister through the role of preaching. Johnson also speaks to the issue of education and training for associate ministers. He declares, "The nurturing process is very important because after one is

⁴ K. Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset Publishing, 2004), 45.

prepared properly, the goal should be to allow associate ministers to exercise their ministry gifts.”⁵

Dr. Martin E. Hawkins along with Kelli Salliman writes, “Many did not aspire to an associate position; rather they accepted the ‘lesser’ role as training as a path way to the senior or solo pastorate.”⁶ In their text, *The Associate Pastor: Second Chair, Not Second Best*, the authors use the analogy found also in Radcliffe’s book concerning the associate minister and the pastor working together in harmony as an orchestra does. Like Radcliffe, their text deals with the associate’s role as it relates to duties and functions in a descriptive way such as many secular organizations use. The thesis of the text is to assist the associate with understanding the worth of the position and not misunderstanding the position as just a training ground toward the pastorate. The authors seek to offer associates the assurance that the associate minister position is not a “second fiddle position.” Hawkins and Salliman deal with issues such as understanding your calling, health, family life, and relationships within the church. As it relates to preaching, they dedicate a paragraph to the associate in their preference to preach or not.

⁵ Andre E. Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press Inc., 2005) 8.

⁶ Martin Hawkins, and Kelli Salliman, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman and Holman Publishers, 2005), 1.

Practical Theology Literature

The Shape of Practical Theology, by Ray S. Anderson, brings together the various theories that exist in the academy and the praxis that is prevalent in the church. He intertwines the two to show how they are not independent of one another, but in fact codependent on each other. Anderson declares, "Theology is not simply something to be known, but theology is something lived and experienced by the community."⁷ Anderson's argument provides a Christocentric foundation for practical theology. His understanding is that as one does ministry, the theology precedes from this ministry. In addition, this theory or theology is not human driven, but has been revealed by God's revelation through Jesus Christ. It is this Christocentric foundation that looks at the various venues of ministry such as worship, family, and ethics.

In *Practical Theology: History, Theory, Action Domains*, Gerben Heitink provides an overview of the field of Practical Theology. The author begins with a history of the subject and discusses changes that have occurred over the centuries and its effects on how the discipline is viewed. This text identifies theories based on observation and experience and relates them to a praxis that exists not only in the church, but society. Heitink then addresses the subject by looking at diverse environments in which Practical Theology exists. This text will be vital as a resource to assist with the interpretation of what occurs as an associate minister learns with the community the methodology of preaching.

⁷ Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: Intervarsity Press, 2001), 23.

Practical Theology: On Earth as It is in Heaven, written by Terry Veling is written from the position of a Catholic. As a collective body in the past, Catholics considered Practical Theology as an extension of a form of theology. In this groundbreaking work, Veling relates Practical Theology to modern culture and identifies God's revelation as it relates to the Gospel message and the Christian tradition. He uses the first two verses in the "Model Prayer" in Matthew six to establish a biblical basis and outline for the book to demonstrate how symbols give rise to thoughts. Veling does an excellent work in removing the technical jargon from the text to get to the crux of what is practical theology. He specifically declares that practical theology is "a certain reintegration of theology into the weave and fabric of human living, in which theology becomes a 'practice' or a way of life."⁸

"The object of practical theology and practical preaching in the African American churches is to provide the faithful with the strength to endure and to survive."⁹ Olin P. Moyd utters this statement in his declarative work entitled *The Sacred Art: Preaching and Theology in the African American Tradition*. It is this work that highlights and demonstrates the rhetoric of African American preaching as the medium utilized through practical theology to convey the gospel message to African American congregants across this nation. He provides critical historical and theological analysis of African American preaching and how it has assisted this population with the shaping of its faith and perseverance from slavery to modernity. Moyd illustrates how practical theology establishes and expounds God's mission in the world and African American preaching is

⁸ Terry A. Veling, *Practical Theology: On Earth as It Is in Heaven* (Maryknoll, NY: Orbis Books, 2005), 3.

⁹ Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: 1995), 45.

a transport to help facilitate this basis. This text will be critical in assisting the researcher with establishing preaching as practical theology for the associate minister in the Baptist tradition. It will also help with foundational investigation for how preaching evolved and its purpose as it relates to the associate's role.

Preaching Literature

Power in the Pulpit. Cleophus J. LaRue provides an outstanding look at some of America's profound expert homiletics in the African American tradition. This text provides an array of diverse preachers who have volunteered to share their insights on the vessel known as preaching. LaRue allows these pulpiteers to share their acumen concerning their development and methodology of preparation and delivery. LaRue also provides a brief history of preaching in the African American tradition along with giving the reader an understanding of the expectancy of what takes place when an individual stands to proclaim the gospel. This text will provide assistance with developing and sharing insights with the participants in the project and will be able to provide guidelines for establishing the preparation of the sermon.

James H. Harris in *The Word Made Plain: The Power and Promise of Preaching* endows the reader with an overall summation of the preacher and preaching. He looks at the preacher as one who must do some inward reflection in order to effectively minister in the call of preaching and he also provides a methodical perspective of the sermon

being constructed. The researcher plans to utilize this text to substantiate how associate ministers with the proper training can provide congregants with textual or expository preaching. Harris' work provides excellent research on how to put the sermon together.

CHAPTER THREE

THEORETICAL FOUNDATION

In this theoretical foundation section, the author outlines the history, theology, and biblical base of the associate minister. This base will be developed with a primary and sole emphasis on the role of preaching in the African American Baptist church tradition serving as its setting. Though there may be similar trends within other denominational traditions, this foundational section is geared solely toward the African American Baptist church and its associate minister serving in the preaching role.

As this author matriculates through this peer group's focus of Preaching and Leadership, he cannot help but recall the words of Paul to Titus in the first chapter of the epistle which declares, "But has in due time manifested His word through preaching which was committed to me according to the commandment of our Savior."¹ It is in this "due time" that this researcher attempts to discover further this odyssey known as preaching as it relates to those who are called to preach, but are not the pastor. Many among the ranks of clergy have been bestowed this commandment from the Savior to preach the gospel and it is this commandment that evokes a response to a project such as this.

¹ Titus 1:3, NKJV, <http://www.biblegateway.com/passage/?search=titus%201:2-3;&version=50>; accessed August 23, 2006.

It is this call of preaching which has been committed to many associate ministers in the Baptist tradition that this section's foundation will address. The author is cognizant of the fact this encompasses a wide array of individuals in both genders situated in various contexts. However, this project model seeks to bring a consensus to commonly accepted practices that are found in the African American Baptist church as it relates to the associate in preaching. It is this focus that will be directed exclusively to the associate minister and their level of training in the preaching moment. Fred Craddock's response is, "The teaching and learning of preaching goes on in season and out of season."² It is this mandate put forth by Craddock that is the genesis and heart of this project.

Andre Johnson's belief is that "God never sends out his chosen ill prepared."³ Thus, the project's hypothesis is that an overview of basic homiletics in conjunction with homiletical exercises will address the lack of understanding and training of an associate minister serving in the preaching role at Faith Missionary Baptist Church, a predominantly African American Baptist Church located in Capitol Heights, Maryland. It is the belief of the researcher that with proper implementation and intervention an associate minister serving in this role would have greater clarity in fulfilling the role as a preaching associate, and he or she will be able to improve their proclamation of the word of God. Thus this project hypothesis is a tool that seeks to nurture a gift that Paul calls the "foolishness of preaching."

The author will utilize the literature from chapter two as well as books on preaching and interviews with pastors and associates to help establish the foundational

² Fred Craddock, *Preaching* (Nashville, TN: Abingdon Press, 1985), 13-14.

³ Andre Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press, Inc. 2005), 22.

premise of the associate minister in preaching. First, the author will outline the history of the associate minister in the role of preaching within the African American Baptist tradition. Secondly, the researcher looks at Practical Theology and preaching as the practice of practical theology, its instructive avenues through sermon and mentoring, and how the theology of preaching of the African American was developed through a constructive contemplation. Lastly, the author details two biblical characters who would be considered associates in modernity and provides biblical examples of how they may assist the associate minister in their role of preaching.

Historical Foundation

In *All The Pastor's Men*, Theodore P. Fields declares, "The associate minister is in essence, a leader who often does not know what is expected of him."⁴ In the African American Baptist church, this author has found this to be most often the case among associate clergy in the church. As an associate minister, this author has witnessed many associates who join the roster of clergy, but have no earthly idea on what their role is within the church especially when given the opportunity to preach. Dennis Mitchell declares, "There is perhaps no greater misunderstood role in the church today than that of associate minister. Not only is the role of associate minister misunderstood, but it is also one that has been beset with frustration, discouragement, suspicion, and a factor in many

⁴ Theodore P. Fields, *All The Pastor's Men* (Bloomington, IN: Authorhouse, 2002), v-vi.

church splits.”⁵ It is this frustration, discouragement, and suspicion that are mainly due to the associate minister’s lack of understanding and experience as a minister called to preach. Without proper understanding and training, the minister is more than likely to exceed boundaries, offend, and limit his or her opportunities to preach in the future unknowingly.

Due to the lack and negligence of research available on the associate minister, the author’s research was unable to ascertain the specific origins and/or definition of the associate minister and its genesis. However, as one looks at the associate minister, one can develop a definition by looking at the Merriam-Webster Dictionary that defines an associate as, “one who joins someone as a partner, to bring together, or into relationship.”⁶ David Hopewell asserts, “The role of the associate minister is one of support.”⁷ Specifically as it relates to preaching, the associate minister then must view his or her preaching as part of a partnership with the pastor. The associate minister must ensure that he or she is not violating that relationship and the privilege to preach given by the pastor.

The associate minister who has been afforded the benefit to preach within the church setting he or she serves must understand that it is solely a courtesy granted by the pastor and not an entitlement. Hopewell further emphasizes, “The giftedness and abilities possessed by an associate are provided to assist the pastor and ministry, and the associate’s authority and anointing are in direct relation to his or her level of submission

⁵ David Hopewell, *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA: Orman, 2004), 7.

⁶ *The Merriam-Webster On-Line Dictionary*, s.v. “Associate,” accessed 24 May 2006.

⁷ David Hopewell, *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA: Orman, 2004), 25.

to the pastor.”⁸ Edward Copeland declares, “Pastors including your own do not have to let you preach. The pastor is the one whom God has charged with equipping the saints . . .”⁹ Thus, the associate who desires to preach would do well understanding prior to the event of preaching that they have been given a privilege.

There is an understanding within the majority of the African American Baptist churches that all associate clergypersons are called to preach. Cleophus LaRue explains, “In black churches preaching continues to be a high calling to that sacred desk- the Christian pulpit.”¹⁰ In fact, in most African American Baptist churches an individual who indicates that he or she has a calling from God whether it is in the pulpit or not must preach a sermon prior to receiving a license. This was made clear in the first year of the author’s seminary experience when a minister addressed the class concerning the various facets of ministry. This minister advised the group that he was called to the public square as an advocate to those who are in need, but was not given license by the church to do so until he preached his initial sermon.

For Baptists, this must occur due to its polity. It is this polity or rite of passage that confirms that one has been called to ministry and specifically the preaching ministry. Fields declares, “Before one acknowledges a call to preach, the church offers one who is not yet licensed or ordained as an associate minister or even having acknowledged an imperative call, to test his or her calling.”¹¹ In the African American Baptist Church, this test of the calling for the minister is known as the “trial” sermon.

⁸ Ibid., 34.

⁹ Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 36.

¹⁰ Cleophus LaRue, *Power in the Pulpit* (Louisville, KY: Westminster John Knox, 2002), 2.

¹¹ Theodore P. Fields, *All The Pastor’s Men* (Bloomington, IN: Authorhouse, 2002), 25.

In the African American Baptist church one is declared fit to preach through demonstration.¹² It is this initial sermon that validates the associate's ability to proclaim the gospel within the community. Robert Radcliffe indicates, "This polity invites the whole congregation to participate in the call of the associate."¹³ Raboteau, indicates "The Baptist churches licensed and ordained black men who felt the call to preach after they demonstrated their gifts and evidenced their faith before a committee of the church."¹⁴ Allen supports this by avowing, "The congregation sets the preacher aside through issuance of a license to make sure that issues are considered in theologically adequate ways that honor tradition."¹⁵

It is very important in the African American Baptist tradition to allow the congregation to participate in the preaching moment not only for polity purposes, but also for the tradition to continue to have the worship occurrence to serve as a communal experience for all to partake of. The African American congregation is an integral part of the Black preaching event.¹⁶ It is in the African American tradition of preaching that one will find a participatory event with an expectation and anticipation that individuals will comment verbally. Black preaching creates a dialogue with the hearers. The preacher and

¹²Mike Graves, *What's the matter with preaching?* (Louisville, KY: Westminster John Knox, 2004), 137.

¹³ Robert Radcliffe, *Effective Ministry as an Associate Pastor* (Grand Rapids, MI: Kregel), 24.

¹⁴ Albert J. Raboteau, *Slave Religion* (Oxford, England: Oxford Press), 136.

¹⁵ Ronald J Allen, *Preaching and Practical Ministry* (Saint Louis, MO: Chalice Press), 19.

¹⁶ Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 22.

hearers participate in the story of God's activity in black life and the preaching event itself.¹⁷ The preached word then becomes a communal activity.¹⁸

However, after the "trial" or initial sermon, the opportunities that are afforded an associate minister in most contexts are rare and infrequent. One will find the larger the church, the less likely the pastor will be calling that associate's name to have the opportunity to preach. This leads to the associate minister lacking in proficiency when he or she is called upon to preach, and is complicated even further when the associate minister has not been trained. Theodore Fields indicates, "They usually have little if any formal theological education or training for ministry"¹⁹ Disregarding all homiletical and hermeneutical requirements, it is this logic that has given many associate ministers the sense that one is called of God, and God alone will provide what to say and how to say it.

However, an associate must begin to understand the need for preparation and training prior to praxis. Though severe divisions exist over the gift of divine inspiration accompanying the call to ministry and the need for formal academic education,²⁰ many associate ministers are naïve in their thinking that their lack of preparation could add to their limited opportunities to preach. Dr. Nathan Dell, a professor of homiletics at Samuel Dewitt Proctor School of Theology at Virginia Union University, declares to the students he teaches, "Being anointed is no substitute for preparation."²¹ Dr. James H. Harris in his

¹⁷ Ibid.

¹⁸ Evans E. Crawford and Thomas H. Troeger, *The Hum: Call and Response in African American Preaching* (Nashville: Abingdon Press, 1995), 37-42.

¹⁹ Theodore P. Fields, *All The Pastor's Men* (Bloomington, IN: Authorhouse, 2002), 1.

²⁰ Charles V. Hamilton *The Black Preacher in America* (New York: William Morrow & Co., 1972), 89.

²¹ Nathan Dell, *Introductory to Homiletics* (Class Lecture), December 12 1998.

book *Preaching Liberation* affirms, “Preaching has to be approached with the highest degree of integrity, respect, and trepidation, because it is an awesome responsibility to tell people how they ‘ought’ to live and what they need to do in order to emulate Jesus of Nazareth.”²²

Lance Watson, pastor of Saint Paul Baptist Church in Richmond, Virginia, indicates he requires his ministers to matriculate through a two year program he developed which is led by seminary trained ministers. Watson attributes his role in training associate ministers to his pastor Fredrick G. Sampson who required him to attend seminary as a full-time student as a prerequisite to keep his job at the church. This prerequisite was validated and encouraged to promote training for him as an associate minister because it was written into his job description.²³ Thus, an associate minister must approach this task of preaching knowing that it takes labor-intensive qualities as a prerequisite for preaching.

This author’s pastor Dr. Michael C. Turner Sr., believes ministers should receive “learning with their burning.” The task to preach is hard work and one must physically put forth his or her best effort at completing the task. Associate ministers must begin to look at their role in preaching in order to better understand the responsibility of preparation as well as becoming more effective servant preachers in their service to God and their context. Associate ministers have been called first and foremost to preparation.²⁴

²² James H. Harris, *Preaching Liberation* (Minneapolis, MN: Fortress Press, 1995), 2.

²³ Lance Watson, interview by author, written notes, Dayton, OH., 16 August 2006.

²⁴ Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 25.

In an interview with Kevass Harding, a United Methodist pastor, he indicates how his denomination stresses training and development. He indicates for one who is called to the preaching ministry there is a requirement to read and study books such as *The Christian as A Minister*. In addition, the future minister is required to study and know the *Book of Discipline* for the United Methodist Church. He indicates how as an associate minister in his denomination he followed this reading track on to seminary.²⁵ There is also within his denomination a lay pastor's school in which those who are called are able to attend to develop them as ministers of the gospel.

Another connectional denomination, the African Methodist Episcopal church requires of its ministers a level of preparation and training as well. According to a colleague Pamela Kelly, who served as an African Methodist Episcopal pastor, it is understood in the African Methodist Episcopal church that one should matriculate to seminary to obtain the Master of Divinity degree as well as the academic degree. There is a requirement to complete their denominational training by their board of examiners which is a process that takes about four years.²⁶

When an individual looks at the call and preparation process in the Baptist tradition it is very limited and nonexistent. Historically, little is taught and prepared to develop the associate minister in his or her role within the church as it relates to preaching in the African American Baptist Church. Fields indicates in his search for literature, "For the general associate minister, very little has been written."²⁷ As an associate minister seeks to determine what specifically his or her role is in the preaching

²⁵ Kevass Harding, interview by author, written notes, Trotwood, OH., 17 August 2006.

²⁶ Pamela Kelly, interview by author, written notes, Dayton OH., 16 August 2006.

²⁷ Theodore P. Fields, *All The Pastor's Men* (Bloomington, IN: Authorhouse, 2002), x.

moment and to begin to learn the dynamics of preaching, many will find their avenue of training lies within watching their pastor preach. Most associates will watch and try to gain knowledge of preaching through watching their pastor operate in the mode of preaching. Dale Andrews exclaims, "Early generations of black preachers started predominantly in apprenticeship positions under more mature preachers. This tradition prevails today. God was held certainly as the primary teacher. But the call to ministry and the gifts of preaching were developed in apprenticed positions or on the job training."²⁸ This role model method of learning is what many have relied upon for many years and in fact it is encouraged in many circles within the church in lieu of formal training. Fields specifically states, "an associate minister should watch his pastor closely and use him as a role model."²⁹

However, when an associate minister relies heavily on watching their pastor as a means of training; they must be aware that this model could also be dangerous and offer limited growth for the associate minister. Radcliffe warns "A problem may arise if aspiring associates have only observed one (solo) pastor in a church body and have had little or no acquaintance with anyone who ever served in the associate position."³⁰ He continues by declaring, "Exposure to appropriate role models is very important to the success of aspiring associates."³¹ It is this exposure that will provide associate minister's

²⁸ Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 21.

²⁹ Ibid., 212.

³⁰ Robert J. Radcliffe, *Effective Ministry as an Associate Pastor: Making Beautiful Music as a Ministry Team* (Grand Rapids, MI: Kregel Publications, 1998), 70.

³¹ Ibid., 70.

modes of diversity to relate and compare within the field of homiletics and assist them with the development of their own style and uniqueness within preaching. One ought to take advantage of the knowledge, skill, and experiences of visiting pastors, preachers, and speakers,³² however Fred Craddock explains, “Imitation may be the sincerest form of flattery, but it produces caricatures in the pulpit. We learn from preachers poor, fair, good, and excellent, but not one of them is to be copied.”³³

Preaching in the African American Baptist Church has long been the incandescent vernacular that has been viewed as the determining factor of the quality of the minister. It is a role that the associate has often had to work hard at given the limited resources and opportunity he or she has to preach. In his introduction to *Power in the Pulpit*, Cleophus J. LaRue records, “Black preaching is regarded in many quarters as one of the strongest preaching traditions developed on American soil.”³⁴ As an associate minister, when one is given the privilege to proclaim the gospel, it is not without its unbearable weight and legacy. In many African American Baptist Churches the associate is very well aware of this inherit demand upon the preacher because history has taught as LaRue would declare, “There is yet in black churches an air of expectancy on Sunday mornings regarding the preached word. However, with its awe-inspiring expectations, participatory proclamation, and celebratory flair, the black church continues to demand of its preachers what the Greeks of old demanded of the disciples-We would see Jesus.”³⁵

³² Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 42.

³³ Fred Craddock, *Preaching* (Nashville, TN: Abingdon Press, 1985), 20.

³⁴ Cleophus LaRue, *Power in the Pulpit* (Louisville, KY: Westminster John Knox, 2002), 1.

³⁵ *Ibid.*, 5.

Given this flourishing heritage, the associate who is untrained in homiletics, when given the opportunity to preach often times fails to deliver a sermon that has been constructed with the text as its foundation. Harris further explicates this matter in his text *Preaching Liberation* by declaring, “Too often, we hear messages from the pulpit that portend to be sermons when in fact the preacher has only chosen a text as a pretext for preaching, a convenient verse that he or she can use to extract a topic, or more often, attach a topic, without regard for the fact that the text is the controlling element in the ability of the sermon to be transformative.”³⁶ It is this failure among many associate ministers that is evident in the design of the sermon.

Many associates are unaware they have not developed or addressed the text they have delivered. Craddock explains, “It remains the case to this day that a sermon is defined more by content and purpose than by form. Form gains and holds interest and form shapes the listener’s experience of the material.”³⁷ Moreover in the African American tradition, the ability to relate biblical revelation to the experiences of racial and economic oppression weighs heavily in the black community’s trust in the preacher’s competence.³⁸

Associate ministers who struggle with their form and design will more than likely struggle in their delivery. This often causes a disconnect with the listening congregation which results in an attack of the associate preacher’s competence. Harris in another text indicates, “We need to know why and what to do in order to put together a sermon that

³⁶ James H. Harris, *Preaching Liberation* (Minneapolis, MN: Fortress Press, 1995), 7.

³⁷ Fred Craddock, *Preaching* (Nashville, TN: Abingdon Press, 1985), 170-173.

³⁸ Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 23.

speaks to the heart and soul of folk who come to church week after week in order to 'hear a word' from the Lord. ”³⁹ For the associate minister who is afforded the opportunity to preach, it is imperative that he or she understands the dynamic link between form and delivery before the congregation. It is the sermons form and design that will assist and allow the associate to effectively deliver a sermon that is fluid and living. Henry Davis speaks about form and design for sermons in somewhat poetic form by asserting:

A sermon should be like a tree.

It should be a living organism:
With one sturdy thought like a single stem
With natural limbs reaching up in the light.

It should have deep roots:
As much unseen as above the surface
Roots spreading as widely as its branches spread
Roots deep underground
In the soil of life's struggle
In the subsoil of the eternal Word.

It should show nothing but its own unfolding parts:
Branches that thrust out by the force of its inner life
Sentences like leaves native to the very spray
True to the species
Not taken from alien growths
Illustrations like blossoms opening from
Inside these very twigs
Not brightly colored kites
Pulled from the wind of somebody else's thought
Entangled in these branches.

It should bear flowers and fruit at the
same time like the orange:
Having something for food
For immediate nourishment
Having something for delight
For present beauty and fragrance
For the joy of hope
For the harvest of a distant day.

³⁹ James Harris, *The Word made Plain The Power and Promise of Preaching* (Minneapolis, MN: Fortress Press, 2004), 127.

To be all this it must grow in a warm climate:
 In loam enriched by death
 In love like the all-seeing an all-cherishing sun
 In trust like the sleep-sheltering night
 In pity like the rain.⁴⁰

Associates having difficulty putting the content of the sermon into form and design is further complicated because associate ministers want to ensure their preachments have clarity. In other words, there should be at least one point ascertained from the sermon. Ronald J. Allen conveys “Many factors interfere with a congregation’s actual ability to follow the sermon. However, the preacher is responsible for putting the sermon together so that it is clear enough that members of the congregation have a good opportunity to follow it.”⁴¹ When given the opportunity to preach, an associate minister’s lack of training and experience most often leads to the reason many associate ministers lack substance in a theme and fail to transition within the sermon thus providing ambiguity in their delivery.

In summary of a thought by Dr. Samuel Proctor, he emphasizes to the preacher that he or she should be able to declare one concise and compendious thought that could be placed into a statement that summarizes what the minister just said.⁴² However, history has shown many associate ministers are unable to do so which then attributes to the lack of clarity on what is spoken and heard. Allen summarizes this train of thought in developing a sermon by stating, “The sermon in a sentence cannot summarize everything that the preacher wants to say. However, it is the central idea around which the sermon

⁴⁰ Henry Grady Davis, *Design for Preaching*, (Philadelphia, PA: Muhlenberg Press, 1958), 15-16.

⁴¹ Ronald J Allen, *Preaching an Essential Guide* (Nashville, TN: Abingdon Press, 2002), 22-23.

⁴² Samuel Dewitt Proctor *The Certain Sound of the Trumpet* (Valley Forge, PA: Judson Press, 1994), 26.

revolves.”⁴³ Harris talks about a proposition. He indicates, “The proposition is a proposal; it is a plan, a structural diagram of what the sermon is about.”⁴⁴ Associates often times fail because there is no central idea, coupled with the anxiousness of the moment, and the temptation to try to say everything possible while the opportunity has presented itself. Copeland lets the associate know “you cannot tell it all in one sermon. You should be able to elucidate your thesis with the span of twenty-five to thirty minutes.”⁴⁵

With many barriers that have confronted the associate minister in the past, nonetheless there have been many changes within contemporary ministerial circles to assist the associate minister in preaching. Many churches are now requiring their ministers to obtain formal education to help them prepare adequately for the preaching moment. Nevertheless, a degree alone will seldom get the associate minister a job in a black church. Ministers must demonstrate or at least show promise in the arena of preaching.⁴⁶ Time has given away to an increase in access to scholarship that has provided additional tools for translating the biblical message into the language and images of the black preacher,⁴⁷ and thus relates the message of the gospel to its hearers more succinctly.

Some churches have developed ministerial handbooks and/or classes within the church setting to assist the associate with his or her role within the context they are

⁴³ Ronald J Allen, *Preaching an Essential Guide* (Nashville, TN: Abingdon Press, 2002), 22.

⁴⁴ James Harris, *The Word made Plain The Power and Promise of Preaching* (Minneapolis, MN: Fortress Press, 2004), 137.

⁴⁵ Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 46.

⁴⁶ Mike Graves, *What's the matter with preaching?* (Louisville, KY: Westminster John Knox, 2004), 137.

⁴⁷ Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 20.

serving. An example is the Maple Springs Baptist Church in Capitol Heights, Maryland. The pastor has developed a handbook for the ministerial staff to assist them with guidelines in preaching. This handbook assists the associate minister with an understanding that certain sermons are reserved as pastoral sermons and other sermons can be preached at any Baptist church.⁴⁸ This point must be thoroughly understood because it is not the associate's job, but the pastor's position to address certain issues in leadership within sermons. A colleague of this researcher Christopher Davis, indicates his pastor reserved the Gospels for the associates to preach when called upon and the Pastoral Epistles were considered to be off limits.

Maple Springs also provides a mandate for associate ministers to provide an outline to the pastor at least two weeks prior to their scheduled preaching date.⁴⁹ This allows the associate ample time to develop and focus on the text and the form and design of the sermon while ensuring the associate is preaching within certain guidelines established by the pastor. This supports Copeland's thought that formal theological training is no substitute for a loving and nurturing church home for the associate minister.⁵⁰

Thus the associate minister who seeks to preach and deliver sermons must understand that the task of preaching is arduous. It is a charge that is wrought with continued fracas within one's self and with God. "It is as learned and given."⁵¹ "The

⁴⁸ Larry W. Jordan, *Maple Spring Baptist Church Handbook*, (Capitol Heights, MD.:28 September 2003), 12-13.

⁴⁹ Ibid.

⁵⁰ Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 26.

⁵¹ Fred Craddock, *Preaching* (Nashville, TN: Abingdon Press, 1985), 17.

practice of preaching is always in process. Good preaching is a constant struggle.”⁵² As for the associate minister, it becomes more arduous with the lack of opportunities and the level of training the associate has received. It is imperative if the associate is to improve his or her preaching they most consider the challenges and limitations that present themselves as barriers to be confronted as an associate matriculates and matures in the preaching aspect of ministry.

Theological Foundation

The New Testament writer Paul reminds Timothy eloquently as he spoke to him, “Herald and preach the Word! Keep your sense of urgency stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable. Whether it is convenient or inconvenient, whether it is welcome or unwelcome, you as preacher of the Word are to show people in what way their lives are wrong. And convince them, rebuking and correcting, warning and urging and encouraging them, being unflagging and inexhaustible in patience and teaching.”⁵³ Likewise, the prophet Jeremiah was instructed by the mouth of God, "Proclaim all these words in the towns of Judah and in

⁵² James H. Harris, *Preaching Liberation* (Minneapolis, MN: Fortress Press, 1995), 3.

⁵³ 2 Timothy 4:2 Amplified Bible. <http://www.biblegateway.com/> Internet Accessed Friday June 9, 2006.

the streets of Jerusalem: 'Listen to the terms of this covenant and follow them.'⁵⁴ It is these texts that explicably detail a charge to the preacher to proclaim the word of God to his collective constituency, and to give specific instruction on carrying out the will and desire of God. Its premise is to instruct and indoctrinate about the divine providence of God to a certain community.

Olin P Moyd indicates, "Preaching has been the primary vehicle of theology in the African American Church."⁵⁵ It is the act of preaching whether it is pastoral or associate that has been the primary source and resource of knowledge about God in the tradition of the African American Baptist Church. Many individuals have attained knowledge about the Divine through preaching on Sunday mornings and revivals held throughout the week. The Bible has been made easily accessible and understandable due to its own oral heritage.⁵⁶

In *We Have Been Believers*, James Evans Jr. indicates, "Among African American Christians much of their hermeneutical largesse is the result of hearing the Bible interpreted in distinctive ways from the pulpit. The fact that most black biblical interpretation begins in the pulpit means that the biblical narrative is more than distant history; it is also personal history."⁵⁷ Early African Americans were plagued with severe impediments of an enforced illiteracy, and perhaps because of this, early African

⁵⁴ Jeremiah 11:6 Amplified Bible. <http://www.biblegateway.com/> Internet Accessed Friday June 9, 2006.

⁵⁵ Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), 9.

⁵⁶ Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 18.

⁵⁷ James Evans Jr., *We have Been Believers* (Minneapolis, MN: Fortress Press, 1992), 50.

Americans embraced the Bible in the genre of oral tradition and historical interpretation.⁵⁸

Moyd cites, "A theology of preaching is the acknowledgment of and affirmation that preaching is the primary divine mandate and medium for communicating, elucidating, and illuminating God's revelation for God's people."⁵⁹ It is from the pulpit in which statements about God by pastors and associate ministers have been proclaimed and have shaped generations of African Americans with a theology of who God is.

Practical Theology has as one of its tenets the responsibility to instruct church leaders.⁶⁰ In the traditional African American Baptist Church this instruction occurs mainly through preaching. This form of theology was made evident by the progenitor of practical theology, Friedrich Schleiermacher. He determined, "Theology is second-level reflective activity on the lived experience of faith, particularly communal faith."⁶¹ It is this communal faith that the associate minister was born. For example this is demonstrated in the Biblical tradition with Moses and Aaron, Elijah and Elisha, Jesus and his disciples, Paul and Timothy, Priscilla and Aquila with Apollos. All of these emissaries experienced the opportunity of having an assistant within a particular community of faith while proclaiming God's word in order to fulfill the commands and will of God. The assistant was reared and prepared within that citizenry prior to being

⁵⁸ William H. Pipes, *Say Amen, Brother: Old Time Negro Preaching, A Study in American Frustration* (Detroit, MI: Wayne State University Press, 1992 edition), 62-67.

⁵⁹ Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), 11.

⁶⁰ Wesley J. Wildman, *Friedrich Daniel Ernst Schleiermacher* http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_470_schleiermacher.htm accessed June 9, 2006.

⁶¹ Ibid.

allowed and able to speak alone. Dale Andrews further supports this view when he declared the subsequent generations of preachers have advanced this mentoring model of training.⁶²

Ray Anderson quotes C.I. Nitzsch who was a student of Friedrich Schleiermacher concerning a definition of Practical Theology. He avows, “Practical theology as the theory of the church’s practice of Christianity.”⁶³ It is this definition that Practical Theology has been guided through over the last 150 years. It has been a theological approach that has been centered on praxis. Terry Veling espouses, “Practical Theology is more ‘verb-like’, than ‘noun-like’. In many ways, we would be better to speak of practicing theology rather than practical theology.”⁶⁴ It is these methods and processes of thought that have given Practical Theology the connotation of being a performance based discipline of theology because of its contemplative nature of the action. It is this category in which the associate minister in preaching is ascribed.

Gerben Heitink discloses another aspect of Practical Theology in his text *Practical Theology*, by declaring, “from a historical perspective, one can view practical theology as a crisis discipline.”⁶⁵ He informs us “It is no longer satisfied with the subsidiary role of a *theologia applicata*, to which it was relegated in the past, but now

⁶² Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 21.

⁶³ Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: Intervarsity Press, 2001), 24.

⁶⁴ Terry A. Veling, *Practical Theology: On Earth as It Is in Heaven* (Maryknoll, NY: Orbis Books, 2005), 4-5.

⁶⁵ Gerben Heitink, *Practical Theology: History, Theory, and Action Domains* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 2.

identifies itself as a theological theory of action . . .”⁶⁶ It is presumed with this perspective that an associate may do the action of preaching and then develop the theory of preaching as it relates to his or her experience. It is out of the crisis or the defining moment one then develops a way to execute or perform their theology.

This researcher is not in total agreement with this aspect or definition. For this researcher believes and research supports in the African American tradition of preaching, the crisis moment which is the moment the preacher stands behind the pulpit, one does not develop his or her theory of preaching. Prior to this event, the minister has listened, watched, or waited his or her turn because there has been some coaching by a senior minister or role model while the gifts of preaching were developed from an apprenticed position.⁶⁷ In other words, the associate minister through the community of faith has some preconceived notion on the theory of preaching. Veling confirms, “Theory ‘indwells’ practice, not in the sense that we put theory into practice; rather, in the sense that it is only in the practice or doing of theology that we begin to realize and understand its meanings and its workings more deeply.”⁶⁸

Ray Anderson a practical theologian of the twenty first century indicates, “Theology is something lived and experienced by a particular community.”⁶⁹ No one knows this better than African Americans who experienced an Exodus in their own right

⁶⁶ Ibid., 1.

⁶⁷ Dale P. Andrews, *Practical Theology for Black Churches* (Louisville, KY: Westminster John Knox 2002), 21.

⁶⁸ Terry A. Veling, *Practical Theology: On Earth as It Is in Heaven* (Maryknoll, NY: Orbis Books, 2005), 4.

⁶⁹ Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: Intervarsity Press, 2001), 23.

as a result of the Middle Passage. Through their fight for freedom they experienced harsh and cruel punishment that sought to deny them their God given rights just to be human beings. It is through this history that was lived and experienced by African Americans that the preacher evolves. It is this evolution in the African American tradition that solidifies preaching as Practical Theology.

Henry Mitchell underscores this method of thinking by exclaiming, “the first influx of Black preachers probably came from those house slaves who worked closest to the slaveholders.”⁷⁰ They acquired their knowledge by obtaining information through listening and watching. For whether through apprenticeship or tutoring, black preachers were mostly self-taught until college and seminary training became available.⁷¹ It is through this early praxis of theology coadjutors or associates were developed, groomed and nurtured to prepare to proclaim the gospel.

“Practical Theology has been the basic content in African American preaching, and preaching has been the vehicle of practical theology.”⁷² In other words, a theology is vibrant and living through the reflective experiences of the African American preacher and that reflective experience uses as a conduit the minister’s presentation of his or her sermon. It is the preacher who presents and interprets biblical stories into the language and experiences of black people,⁷³ and through this the associate minister who is a part of the communal experience has discovered how to apprehend and assimilate in order to

⁷⁰ Henry Mitchell, *Black Preaching The Recovery of a Powerful Art* (Nashville, TN: Abingdon Press, 1990), 44-46.

⁷¹ Ibid., 46-55, 87.

⁷² Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), xi.

⁷³ James H. Harris, *Preaching Liberation* (Minneapolis, MN: Fortress Press, 1995), 60.

execute his or her ministerial duties as preacher. This supposition is further supported and aided as this researcher recalls a lecture statement declared in his first year of seminary by Dr. Patricia Gould-Champ that as a young minister most things in the worship experience “will be caught and not taught.”

In Practical Theology, an associate minister’s sermon is in essence a portal to the origin of his or her theology that is directly correlated with the level of his or her training and resources. Moyd further indicates, “Practical theology is actualized in the life of the people rather than just verbalized in the classrooms of the academics.”⁷⁴ As Miles Jones would inform in a class lecture, “It is the authenticity of the preacher.” It encompasses and is influenced by his or her socioeconomic status, racial background, social and familial context, and education just to name a few. John R. Claypool espouses, “One of the qualities that gives authenticity and urgency to our preaching is our own involvement in the very realities we proclaim.”⁷⁵

A lack of formal and structured training resources for the associate minister in the preaching tradition of the African American Baptist Church is paralleled with Ray Anderson’s assumption that “practical theology is essentially a hermeneutical theology.”⁷⁶ He declares, “Theological reflection that begins in the context and crisis of ministry seeks to read the texts of scripture in light of the texts of lives that manifest the work of Christ . . .” Gerben Heitink speaks about this hermeneutic as a hermeneutical-

⁷⁴ Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), xi.

⁷⁵ John Claypool, *Lyman Beecher Lectures: The Preaching Event* (Waco, TX: Word Incorporated, 1980), 87.

⁷⁶ Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: Intervarsity Press, 2001), 37.

critical that correlates with a ligature to tradition and practice. He specifically rationalizes, “As soon as one accepts that the mediation of the tradition is influenced by historical processes, one wants to interpret this development through a critical theory.”⁷⁷

It is at this point the associate minister many times has a departure in preaching. Many associates are not fully aware of how the historical accompanies the tradition and practice. They are not fully aware of the effectiveness of how African Americans transmit our cultural heritage through oral tradition and apprentice-like relationships.⁷⁸ Thus, a hermeneutical-critical tends to be absent. It is this absence that is attributed to a thought that this form of learning is inferior because it involves imitation rather than critical thinking. Theologians and other church leaders tend to separate theological reflection from practical application.⁷⁹ This leads to the existence of an incongruent from the theoretical application of preaching as it relates to the praxis. Polling and Miller declares, “Practical theology is reflection, which means that it is not the same as lived experience.”⁸⁰ It is reflective action on that lived experience. For example, Deuteronomy 6:8-9 declares, “You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your

⁷⁷ Gerben Heitink, *Practical Theology: History, Theory, and Action Domains* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 5.

⁷⁸ Edward P. Wimberly, *Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville, TN: Abingdon Press, 2000), 31.

⁷⁹ *Ibid.*, 32

⁸⁰ James N. Poling and Donald E. Miller, *Foundation for a Practical Theology of Ministry* (Nashville, TN: Abingdon Press, 1985), 63.

gates.”⁸¹ It is this basis in which many Orthodox Jews wear phylacteries on the left arm and on the head. This practice though passed onto the children is a reflective action on a lived experience. It is more than practice and mere imitation, but it references a heritage that recalls the promise made by God for the people’s inheritance of the land and their required response.⁸² LaRue explains, “Many blacks continue to learn to preach primarily through emulation of accomplished preachers . . . To emulate is not to copy, but rather to set a standard of achievement by which one gauges one’s own preaching ability and advancement.”⁸³

Moyd states, “The basic content of historical African American Preaching is practical theology, a theology that reflects upon the mandate, mission, and ministries of the church.”⁸⁴ Without the reflection upon this historical aspect of the church, the mandate which is generally proclaimed from the pulpit, becomes vague and ambiguous. It becomes unclear and uncertain as a result of the preacher who is called to proclaim and to instruct.

The Old Testament prophet Habakkuk avows “Write down the revelation and make it plain on tablets so that a herald may run with it.”⁸⁵ It is this role that is understood in the African American tradition to be held by the preacher. He or she is

⁸¹ Deuteronomy 6:8-9 *New King James Bible*. <http://www.biblegateway.com/>, Accessed August 24, 2006.

⁸² Robert Appleton, *Phylacteries*, *Catholic Encyclopedia* <http://www.newadvent.org/cathen/12046a.htm> Accessed August 24, 2006.

⁸³ Mike Graves, *What’s the matter with preaching?* (Louisville, KY: Westminster John Knox, 2004), 135.

⁸⁴ Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), 6.

⁸⁵ Hab. 2:2, *New International Version (NIV)*.

called to make it plain concerning the message that is to be heard from the pulpit. It is his or her responsibility for presenting and interpreting biblical stories into the language and experiences of black people.⁸⁶

When this responsibility or mandate is not fulfilled, the pastor will many times have the associate's preaching responsibilities curtailed. The scriptures must be properly interpreted or the sermon will be misinformed.⁸⁷ Biblical preaching has almost nothing to do with how many times the Bible is quoted in a sermon, and everything to do with how faithfully the Bible is interpreted in relation to contemporary experience.⁸⁸ When there is misinformation heralded from the pulpit the incongruence of theoretical application of preaching as it relates to practice continues to exist in preaching, and the associate minister would probably experience what Dr. Frank Thomas calls an "... intimate relationship with flunk."⁸⁹

It is this concept of "Flunking" Thomas indicates he learned from his Pastor and mentor Jeremiah A. Wright Jr. Under the watchful eye of this senior minister he learned to "flunk" was to be lousy at preaching and to fail in the task. It is not being lousy every time, but lousy in that particular preaching moment as he states, "Despite your most intense efforts to be good."⁹⁰ It is this concept that many associates are unaware that can occur due to the fact that there is a notion that God can work through anything. Though

⁸⁶ James H. Harris, *Preaching Liberation* (Minneapolis, MN: Fortress Press, 1995), 60.

⁸⁷ Raquel A. St. Clair, "Interpreting Scripture for the Purpose of Writing a Sermon," *The African American Pulpit* (Summer 2004): 22.

⁸⁸ Thomas G. Long, *The Witness of Preaching* (Louisville, KY: Westminster John Knox Press, 1989), 48.

⁸⁹ Frank Thomas, "An Intimate Relationship with Flunk," *The African American Pulpit* (Winter 2002-2003): 23.

⁹⁰ Ibid.

this may be correct, Thomas helps us to understand, “The Holy Spirit is ultimately in charge, but ‘Flunk’ is a significantly different experience than misreading the outcome or not relying upon the Holy Spirit for the outcome.”⁹¹ Flunking is failure to do the proper sermon preparation and to misjudge what the Holy Spirit is doing in the congregation during delivery.

We see in this instance a good example of how African American preachers employ mentoring relationships to transmit a variety of skills to help associates develop into mature and productive members of the church community.⁹² This is further supported with Polling and Miller’s discernment of value in the interpretation of the event. When Dr. Thomas went back to the room that night after the experience of flunking, he began to implement an aspect of practical theology that involves constructive reflection and evaluation. Polling and Miller indicate, “Theology must include constructive affirmations and assessments about meaning and value in human events.”⁹³ The purpose in this is to establish a discernment of value to include not only the continuity of the event, but such things as the priorities, obligations, responsibilities, misconceptions, weaknesses, tendencies, larger purposes, as well as God’s will and purpose in the event.⁹⁴

In conclusion, associate preaching is part of a tradition that engages itself into practical theology because of its critically reflective nature that has availed itself through

⁹¹ Ibid.

⁹² Edward P. Wimberly, *Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville, TN: Abingdon Press, 2000), 32.

⁹³ James N. Poling and Donald E. Miller, *Foundation for a Practical Theology of Ministry* (Nashville, TN: Abingdon Press, 1985), 63.

⁹⁴ Ibid., 63.

black worship and experience. It is this ministry action that has established a cultural tradition that has extended to the political, social, and economic life of the culture and provided development for those directly affected in the tradition. The preached sermon has been and is a communicative event between the preacher and congregation that examines the biblical mandate and the human condition. It is this dialogue between the two that permits preaching ministry to be done and affirms God's work and commission of the associate minister called to proclaimate the gospel.

Biblical Foundation

Cleophus J. LaRue succinctly indicates, "Young preachers need exposure to experienced pastors who can pass on to them not merely a skill, but a way of life, a preaching habitus."⁹⁵

In this biblical foundation section, the researcher explores the relationships of two biblical characters who in today's definition would fit the category of an associate minister. The first relationship to be explored will be Joshua as he serves under Moses. The author will give an overview of the character of Joshua and then focus on the Old Testament passage found in Exodus 17:8-14. This format will be followed with an in-depth look at the New Testament relationship of Apollos with Priscilla and Aquila found

⁹⁵ Mike Graves, *What's the matter with preaching?* (Louisville, KY: Westminster John Knox, 2004), 136.

in the New Testament Book of Acts chapter 18:24-28. These texts will highlight the associate's quandary as it relates to preaching as an associate with some commonly identified circumstances they may face.

Old Testament

Joshua and Moses present an interesting model of how an associate may be prepared and trained for the role to speak and serve the people of God. Prior to his assuming the mantle as the primary leader to the people of Israel, Joshua's history involved a preparation and education period drawn from the unique experiences he confronted as it relates to serving with Moses. He is specifically instructed and trained prior to being set aside and placed before the people to proclaim independently.

Joshua illustrates what contemporaries would declare as an associate minister in today's society. He is in fact described in Exodus 33:11 and Numbers 11:28 as the servant of Moses. Joshua is introduced in these specific texts as Moses' servant, which is seen in the Hebrew word as *shareth* which is a participle meaning "one who ministers, serves, or waits on."⁹⁶ This corresponds with the contemporary knowledge of a licentiate associate who has been given the authority to perform certain functions as a minister within the local church as assigned by the pastor, but is still limited in what they can do in the work of ministry.⁹⁷

⁹⁶ Zodhiates, Spiros, and Warren Baker, *The Complete Word Study Bible: King James Version* (Chattanooga, TN: AMG Publishers, 2000), electronic edition.

⁹⁷ Andre E. Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press Inc., 2005), 40.

According to Deuteronomy 31:23 and 34:9, Joshua corresponds to this example as a licentiate associate because he was not set apart or ordained until later in his life. The minister who is ordained is “set apart for the work of ministry by some kind of examination and by the laying on of hands by other ordained ministers, which is the act of officially investing a person with ministerial functions, authority, and holy orders.”⁹⁸ This is normally done as in the case of Joshua after the appropriate training and preparation has been accomplished along with the understanding there has been some divine intervention and oversight.

As an overview of this associate or assistant minister Joshua, he is believed to have been born a slave under the harsh treatment of pharaoh in Egypt and a member of the tribe of Ephraim as the son of Nun.⁹⁹ He was born with the name of Hoshea as indicated in Numbers 13:8, and it was Moses who renamed him Joshua according to Numbers 13:16. According to scholars, the name Hoshea which means deliverance, the name first given to Joshua, is also known in earlier and later times and the priestly writer gave it to Joshua in order to defend his view. Since the latter name involves the name Yahweh, it could not be known before Moses, and so presumably not at Joshua's birth.¹⁰⁰

Joshua played an active role in the Exodus as the newly emancipated Hebrews journeyed from Egypt. At Mount Sinai, according to Exodus 24:13, he accompanied Moses part way up the Mountain of God when Moses received the Ten Commandments. As a young assistant he was found to be at the tabernacle the majority of the time

⁹⁸ Ibid.

⁹⁹ Elias Benjamin Sanford, *Cyclopedia of Religious Knowledge* (Hartford, CT: The SS Scranton CO., 1907), 493.

¹⁰⁰ George Arthur Buttrick, *The Interpreters Bible* (Nashville, TN: Abingdon Press, 1980), electronic edition.

according to Exodus 33:11. One of the most notable events for which he was known is when he and Caleb were designated as two of the twelve men sent by Moses to explore the land of Canaan, better known as the Promise Land. When the twelve men returned with calamitous reports, only Joshua and Caleb were willing to follow the divine instructions and mission set by God to go in and to conquer the land. It was this unfortunate situation that caused the Hebrew children to wander in the wilderness for forty years.

After the forty years of desert wandering, only Joshua and Caleb remained alive to go into the Promise Land. Before Moses' death, the leadership of Israel was formally transferred to Joshua; and he was given the command to take the Israelites across the Jordan River and to take possession of the land through battle. Joshua was considered to be "a military genius whose lighting campaigns carved out living space in Canaan for the Israelites."¹⁰¹

It is this military genius that provides validity for an associate to understand his or her role as it relates to preaching. From this brief overview of Joshua, he is recognized and appears to be one who was dedicated and mindful to serve faithfully under his leader Moses. It is from this overview of the life of Joshua in Exodus 17:8-14, that an associate can see the distinct qualities necessary in the role of the associate called to preach.

Exodus 17:8-14

The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands." So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his

¹⁰¹ Herbert Lockyer, *All the Men of the Bible and All the Women of the Bible: Two Books in One* (Grand Rapids, MI: Zondervan, 2005), 201.

hands, the Amalekites were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up one on one side, one on the other—so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword. Then the Lord said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven."¹⁰²

This text acknowledges Joshua as one of the most notable individuals in Jewish history. He is designated by Moses to be the leader in the first Israelite battle. This war was against the Amalekites, and the Amalekites, a tribe that the Hebrews constantly battled against according to the biblical record. The battle against the Amalekites made a deep impression on the memory of the Hebrews and was the beginning of a long and bitter feud.¹⁰³ As recorded in Genesis 36:12, the Amalekites ancestors were direct descendants of Edom/Esau. Under the direction of Joshua, the children of Israel were completing a divine mandate given by Jehovah in verse 14 of this Exodus pericope.

Moses does not engage in battle, but stands as the leader and general. He made his presence known on a hill as an overseer and intercessor for the people. It is during this encounter that Moses loses strength as he outstretches his hands to intercede on behalf of Joshua and the army. It is at this time his additional servants, Aaron and Hur, are utilized and serve as an additional support for the one called to lead the people. As he stands and later is seated upon a rock to rest his weary body and arms, he is represented as the head and conjurer of the people which is in contrast to Joshua who represents his faithful

¹⁰² Ex. 17:8-14, *NIV*.

¹⁰³ Bernhard W. Anderson, *Understanding The Old Testament* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1957), 51.

associate. This depiction vividly accentuates the knowledge an associate minister could accumulate in order to fulfill the role as a preaching associate.

Though Joshua is now presented as the skilled and agile warrior, who overcame the Amalekite army with the sword, it is still understood that Moses is the one who assures victory for the people of God. It is not Moses silhouette, but his outstretched arms communicating the power of Yahweh, that is featured in this text.¹⁰⁴ Everyone else represented a supporting cast to Moses as he led the people in this victorious defeat of the Amalekites. It is this illustration that depicts the necessity of the associate minister to understand the role of an associate as he or she stands before the people of God while under the leadership of a pastor to proclaimate the Gospel. Whereas Joshua was successful in leading the troops, it is understood he did not take any credit for the battle. It is this faithfulness demonstrated by Joshua that allowed him to continue to point the people in the direction of Moses. The associate minister should exhibit similar characteristics by directing the congregation to the pastor who has already established the vision of the church. Their preaching should be in support of the pastor's vision and not contrary to it. The associate is also in the comparable position of Aaron and Hur who supported leadership in full view of all the people.¹⁰⁵ These positions are analogous to the city of Rephidim which in Hebrew translates to support.¹⁰⁶ As an associate minister with the

¹⁰⁴ George Arthur Buttrick, *The Interpreters Bible* (Nashville, TN: Abingdon Press, 1980), electronic edition.

¹⁰⁵ David Hopewell, *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA: Orman, 2004), 34.

¹⁰⁶ William H.C. Propp, *The Anchor Bible: Exodus 1-18 A New Translation with Introduction and Commentary* (New York: Doubleday, 1999), 616.

opportunity to preach, the preachment should represent coadjutor and support, not individualism and self-agrandizement.

The next position in the text is that an associate should be prepared at all times since he or she can be given the responsibility to preach at a moments notice. This is the first occurrence and mention of Joshua in the biblical text. It is this narrative that suggests the overlap of the traditions of Moses and Joshua as recorded by the sources J and E.¹⁰⁷ However, as presented in the Old Testament, it is listed as the first encounter with the future leader of the Israelites. It depicts how one must prepare for an opportunity that may not be planned or scheduled. We are not told whether Moses spotted Joshua's leadership potential, or if God told Moses to select Joshua. Nevertheless, the Lord agreed and Moses provided direction and preparation for Joshua.¹⁰⁸ A good example for an associate is one of Andre Johnson's rules of engagement which indicates, "Always keep sermon notes in your Bible or keep a sermon with you because you never know when God will use you to bring forth his word."¹⁰⁹ Zan Holmes shares his story about being called to preach unexpectedly during a worship service as a young minister in seminary. His story is as follows:

I was doing my internship at St. Paul Methodist in Dallas, and the pastor was a man named I.B. Loud. His name was quite appropriate. I was sitting by him during the preparation hymn on Sunday morning when he leaned over to me and said, "It's yours this morning, Zan. You're in the pulpit."

¹⁰⁷ Lawrence Boadt, *Reading The Old Testament: An Introduction* (New York: Paulist Press, 1984), 98-102.

¹⁰⁸ Martin Hawkins and Kelli Salliman, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman and Holman Publishers, 2005), 38.

¹⁰⁹ Andre E. Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press Inc., 2005), 56.

I had no idea he was going to have me preach, and I was petrified. My mind went totally blank. I'd been preparing a sermon for a class and I gave what I'd prepared for the class and then I ran out of words to say. I was angry with Dr. Loud. I was angry at the Lord for even calling me to ministry.¹¹⁰

To prevent such a traumatic event, the associate should prepare to preach every week regardless if he or she is scheduled or not. Fields instructs, "As an assistant preacher who serves under a pastor who is human and may at any time find himself incapable of preaching, the associate minister must always be ready to preach."¹¹¹ It is the duty of the associate to prepare to hear from God constantly. Dr. Terry Thomas states, "A constant fresh word from the Lord is the result of working hard in the constant and consistent study of the Word of God. To get a fresh word from God, you have to constantly stay afresh before God with a receptive mind that is eager and ready to receive."¹¹² Associates as well must be prepared with a fresh word.

In fulfilling the role of a preaching associate, the minister must be like Joshua who evidently was prepared and obedient. The text indicates, "Joshua fought the Amalekites as Moses had ordered." In other words, he received instruction and he followed it. Joshua did not add anything or question Moses' motives concerning the instructions given. This is another important factor that associates need to consider in fulfilling their role during the preaching event, and that is to be obedient. Joshua

¹¹⁰ Paul McKay, "Dallas Pastor Looks Back: Rev. Zan Holmes Retires," *United Methodist News Service* (August 2002), <http://www.blackandchristian.com/articles/pulpit/umns-08-02.shtml> Accessed June 9, 2006.

¹¹¹ Theodore P. Fields, *All The Pastor's Men* (Bloomington, IN: Authorhouse, 2002), 78.

¹¹² Terry Thomas, "From Hunch to Proclamation" Draft from unpublished work given to Woods-Thomas peer session group United Theological Seminary, (Hilton Head, SC. Winter 2005), 2.

understood his command and duty. He was instructed to choose men to engage in the military campaign and to go out and fight. He followed the instructions as given.

“As an associate, do only what you are assigned to do,”¹¹³ says Johnson. When associates are given assignments to preach on certain subjects and for an allotted time, their responsibility is to follow the instructions. There are certain subjects that an associate minister should not teach or preach and he or she should be obedient to the one God called to lead. If the associates teach anything or make decisions beyond their authority, their days are going to bumpy.¹¹⁴ Unless instructed by the pastor of the church or his delegate, the associate should follow and observe the instruction given without taking liberties. This could ultimately lead to the last preaching opportunity at that church, or any other for that matter.¹¹⁵ It is when associates prepare and follow the instruction of their senior minister and pastor they are able to fulfill their role and better prepare themselves as associates.

Last, this text reveals the importance of the mentorship of Moses to Joshua. It portrays how associates who seek to be faithful masters of their craft must follow in the apprenticeship of a senior cleric and submit to some form of training. The text in verse fourteen declares how the Lord said to Moses, “Write this on a scroll as something to be remembered and make sure that Joshua hears it.”¹¹⁶ This text emphasizes how God

¹¹³ Andre E. Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press Inc., 2005), 61.

¹¹⁴ David Hopewell, *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA: Orman, 2004), 71.

¹¹⁵ Andre E. Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press Inc., 2005), 62.

¹¹⁶ Ex. 17:14, *NIV*.

ordained a novice minister to be trained by a knowledgeable elder. Terry Veling declares, “Practical theology is a craft in which we continually answer and respond to the call and vocation of apprenticeship and discipleship in God’s ways.” Practical theology can be seen as a relational style of teaching others that involves mentoring. To be a mentor is to teach by example and to be mentored is to follow an example to imitate.¹¹⁷ The Joshua and Moses relationship exemplifies this as Joshua demonstrates this in his succession to Moses.

Exodus 17:14 is the Bible’s first reference to literacy,¹¹⁸ and it involves Joshua as a student of preparation and learning. It is a prelude to an illustrious future for an assistant who would have a great legacy in the history of Israel. It has been declared, “The aim of leadership is to increase the competence and confidence of all of our people so that we can delegate leadership to them.”¹¹⁹ Joshua was identified as a faithful, obedient, and willing assistant. Moses’ authority was challenged by Korah and two hundred and fifty others in Numbers sixteen concerning the identification of being chosen by the Lord, and that he was no better than anyone of them. Joshua represents the associate who seeks to be nurtured and equipped through servanthood. John Maxwell believes, “The first mark of servanthood is the ability to put others ahead of yourself and your personal desires and it is fueled by love.”¹²⁰

¹¹⁷ Edward P. Wimberly, *Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville, TN: Abingdon Press, 2000), 33.

¹¹⁸ William H.C. Propp, *The Anchor Bible: Exodus 1-18 A New Translation with Introduction and Commentary* (New York: Doubleday, 1999), 61.

¹¹⁹ Walter C. Wright Jr., *Relational Leadership: A Biblical Model for Influence and Service* (Waynesboro, GA: Paternoster Press, 2000), 39.

¹²⁰ John C. Maxwell, *The 21 indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow* (Nashville, TN: Thomas Nelson, Inc. 1999), 136-138.

When John Calvin spoke of Joshua and the defeat of the Amalekites, he declared, “God did only wish the memorable event of this battle to be written down, but also that Joshua should be reminded of it, lest he should faint under the many difficulties which awaited him.”¹²¹ Just as Moses gave Joshua an opportunity to prepare for later conflicts, associates will not perfect their craft of preaching without opportunities and practice. Hans Van Der Geest indicates, “The preacher can only learn how to conduct a worship service and to give a sermon only through practice, not by thinking and study.”¹²² He further declares, “In the beginning preachers will need advice from experienced preachers.”¹²³ Thus Joshua provides substantial data on how to assist the associate minister in developing the convention and principles of preaching while serving under an elder minister. Joshua’s victory over Amalek gave him the open door to further opportunities and responsibilities. He was prepared for the responsibility of leadership which is evident by his unswerving loyalty and devotion; and is therefore called “the servant of Moses.”¹²⁴

¹²¹ John Calvin, *Last Four Books of the Pentateuch*, trans. Charles William Bingham (Grand Rapids, MI: William B. Eerdmans Publishing, 1852), 294.

¹²² Hans Van Der Geest, *Presence in The Pulpit: The Impact of Personality in Preaching* (Atlanta, GA: John Knox Press, 1981), 160.

¹²³ Ibid.

¹²⁴ Herbert Lockyer, *All the Men of the Bible and All the Women of the Bible: Two Books in One* (Grand Rapids, MI: Zondervan, 2005), 206.

New Testament

David Polk professes, "The formation and transformation of persons in community, and of the environs influenced by them, are very much at the heart of practical theology's fundamental orientation."¹²⁵ This is made evident in the transformation of Apollos when he reaches the city of Ephesus and meets two mature ministers of the gospel, Priscilla and Aquila. This team of elder ministers provides the framework that allowed a traveling evangelist to perfect his craft in preaching before moving on. This incident of meeting an experienced orator helps to substantiate the need for theological training and/or preparation for the associate minister in the role of preaching. Apollos represents an individual who is well equipped as an orator, but not as a preacher.

The New Testament foundation text is centered on the events of Paul leaving to begin his third missionary journey and Apollos arriving in Ephesus in Acts 18:24. This text details the credentials of Apollos and provides us the most information about this preacher. The text declares:

²⁴ Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. ²⁵ He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. ²⁷ And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who

¹²⁵ Donald W. Musser, and Joseph L. Price, *A New Handbook of Christian Theology* (Nashville, TN: Abingdon Press, 1992), 376.

through grace had become believers,¹²⁸ for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah is Jesus.¹²⁶

Priscilla and Aquila were a husband and wife ministry team that worked as tentmakers according to Acts 18:2-3. They met the Apostle Paul in Corinth while he was on his second missionary journey.¹²⁷ They were forced out of Rome as a result of the Roman Emperor Claudius who had expelled all of the Jews from that city. According to Acts 18:18-19, it was when Paul set forth toward Syria accompanied by Priscilla and Aquila that they arrived in Ephesus where Paul continues on without them.

It is this next episode in the Lucan text that scholars indicate as the “Continuing prominence of “John’s Baptism” among those with deficient knowledge of the gospel and incomplete experience with the Holy Spirit.”¹²⁸ It is meant to show how some individuals had a marginal amount of knowledge concerning the gospel and are in need of additional catechizing to fully comprehend the depth of the gospel. The narrative proposes the inadequacy of the “Johannine Christian” and how it is remedied by instruction and teaching.¹²⁹ It is believed that Luke writes the text from a Pauline source which may lend validity to Luke describing Apollos in highly favorable terms, but refrains from portraying him in prophetic terms. This makes Apollos a helpful but secondary

¹²⁶ Acts 18:24-28, *New Revised Standard Version (NRSV)*.

¹²⁷ John B. Polhill, *The New American Commentary Vol. 26, Acts* (Electronic ed. Logos Library System; Nashville, TN: Broadman and Holman Publishers, 2001), 389.

¹²⁸ *New Interpreters Bible*, vol. X, (Nashville, TN.: Abingdon Press, 2002), 260.

¹²⁹ Joseph A. Fitzmyer, *The Anchor Bible: The Acts of the Apostles A New Translation with Introduction and Commentary* (New York: Doubleday, 1998), 637.

participant in the messianic movement that was led and instructed by the Pauline school.¹³⁰

As an associate minister who preaches, this pericope details several critical elements that an associate could benefit from as he or she seeks the vocation as a preacher. Luke describes Apollos as an itinerate preacher who made his way to Ephesus from Alexandria. Alexandria, a city in Egypt, was founded by and named after Alexander the Great, and it boasted a university with a library of almost 700,000 volumes. The population of Alexandria (about 600,000) was quite cosmopolitan, being made up of Egyptians, Romans, Greeks, and Jews. At least a quarter of the population were influential Jews.¹³¹ It is this background and description that assists the associate with gleaned additional information concerning the role of preaching as an associate.

Luke paints a vibrant and glowing representation of a very well qualified man who was well educated arriving at Ephesus. The university at Alexandria and its extensive library contained the resources of Greek, Latin and Hebrew rhetoric, philosophy, medicine, mathematics, geography, and history.¹³² This would have provided the opportunity for Apollos to prepare and train for the craft of oratory and to obtain a vast wealth of knowledge aside from his Jewish background.

Associates would do well to avail themselves to as much learning and education as possible. Martin Hawkins specifically declares, "An assistant should always be open to

¹³⁰ Luke Timothy Johnson, *The Acts of the Apostles* (Collegeville, MN: The Liturgical Press, 1992), 335.

¹³¹ Warren W. Wiersbe, *The Bible Exposition Commentary: An exposition of the New Testament* (Wheaton, IL: Victor Books, 1996), electronic edition.

¹³² Lloyd J. Ogilvie, *The Preacher's Commentary Series, Volume 28 Acts* (Nashville, TN: Thomas Nelson Publishers, 1983), 265.

learning.”¹³³ Johnson affirms, "To practice medicine a doctor has to go to medical school; to practice law, a lawyer has to go to law school; to practice psychology or sociology, one must go to graduate school. If a dentist has to go to dentistry school, why should a minister of the Gospel be held to a lesser standard?"¹³⁴ Charles Hamilton affirms Johnson's ideology when he avows, "The standards for being licensed to preach were and are lower than those to practice other profession such as law, medicine, dentistry and teaching. This has not motivated some prospective ministers to put as much emphasis on formal training as would normally be the case."¹³⁵ Theodore Fields alludes further by indicating, "Associate ministers should pursue formal education in ministry whenever possible."¹³⁶

Associates must consider comments related to education and formal training in order to understand their role more effectively in the preaching experience. A major problem in the Black Church is that generally associates are unable to teach the Bible and those who are blessed by God with any measure of preaching talent tend to think formal training has no place.¹³⁷ However, this text in Acts specifically alludes to the well-versed quality of Apollos was partly because he was a learned individual. This also led him to be eloquent in speech.

¹³³ Martin Hawkins and Kelli Salliman, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman and Holman Publishers, 2005), 77.

¹³⁴ Andre E. Johnson, *The Associate Minister: Less Than a Shepherd . . . But More Than a Sheep* (Baltimore, MD: Gateway Press Inc., 2005), 58.

¹³⁵ Charles Hamilton, *The Black Preacher in America* (New York: William Morrow and Company, Inc., 1972), 89.

¹³⁶ Theodore P. Fields, *All The Pastor's Men* (Bloomington, IN: Authorhouse, 2002), 88.

¹³⁷ *Ibid.*, 87.

Associates who preach must take the seriousness and the powerful effect words have in any form of oratory. Apollos oratory was considered to be eloquent. In the Greek the text uses the word *logios*, meaning Apollos' knowledge was both learned and eloquent in expression.¹³⁸ He had perfected his gift of speaking by being able to unmistakably explain his thoughts in a comprehensive approach that it engaged the intellect and passion of his listeners. This is why it is imperative that an associate be able to arrange his or her sermonic thoughts in some complete solidifying method for the congregation.

Richard Jensen speaks specifically to the power and necessity of the need for clear thoughts to be expressed in the preaching event. He speaks about words as sounds and how the human voice is important in the oral-aural culture.

The word is an event in the world of sound. This stands in contrast to a word in the writing culture which will follow where a word lives in space. Word as sound has several characteristics. Sound is more real or existential than other sense objects. Sound alone is related to present actuality rather than to the past or future. Sound penetrates being. It comes out of the interior of one person and reaches the interior of another person. Sound, therefore, may be a physical means of God's presence to us just as water and bread and wine in the sacraments are physical signs of God's presence. The preached word enters people's bodies!¹³⁹

John Claypool adds to this concept of power in the words a preacher speaks in his Lyman Beecher Lecture. He defines preaching as an event because of the power words have. He indicates this power of the spoken word is historically understood in Hebrew thought. He states, "The Hebrew forefathers

¹³⁸ Lloyd J. Ogilvie, *The Preacher's Commentary Series, Volume 28 Acts* (Nashville, TN: Thomas Nelson Publishers, 1983), 265.

¹³⁹ Richard A. Jensen, *Thinking in Story: Preaching in a Post-literate Age* (Lima, OH: CSS Publishing Company, 1995), 18.

believed that once a word had been spoken, it became an entity in its own right, just like an arrow or a bullet, sent on its way to do whatever it would of good or evil.”¹⁴⁰ Apollos’ background validated this thought and attributed to his diligence to speak eloquently.

This text also lends credibility to Apollos hermenutical ability. Apollos example demonstrates his knowledge and training in the intellectual ambiance of Alexandria which assisted him with the ability to interpret what happened in the text. He not only could interpret what happened, he was able to explicate its implications. Boykin Sanders provides insight that could be vital to the associate minister in the role of preaching in this regard. He affirms, “Preaching is more likely to take place when a text is properly interpreted and appropriately transmitted to a waiting congregation. The transfer of what is birthed through exegesis is considered in the parlance of homiletics to be a responsible utterance of the Word of God.”¹⁴¹ Apollos eloquence and ability to articulate the Hebrew Scriptures was evident in his hermeneutical transmission of his message.

It is at this point Apollos’ doctrine is called into question. Priscilla and Aquila both had profound knowledge in the scriptures. They counseled and assisted Apollos in his preaching methods and content, because of his weakness in these areas.¹⁴² Despite speaking with burning enthusiasm and boldly in the

¹⁴⁰ John Claypool, *Lyman Beecher Lectures: The Preaching Event* (Waco, TX: Word Incorporated, 1980), 29-30.

¹⁴¹ Samuel K. Roberts, *Born to Preach: Essays in Honor of The Ministry of Henry and Ella Mitchell* (Valley Forge, PA: Judson Press, 2000), 1-2.

¹⁴² John Mallison, *Mentoring To Develop Disciples and Leaders* (Adelaide, South Australia: Openbook Publishers, 1998), 41-42

synagogue, verse twenty-six indicates, “Priscilla and Aquila heard him; they took him aside and explained the Way of God to him more accurately.”¹⁴³

Apollos was accurate about the life and ministry of Jesus; however, the true meaning of Jesus’ death, resurrection, and Spirit indwelling baptism of his followers at Pentecost had not reached Alexandria. Therefore, this was not a part of Apollos’ experience or teaching.¹⁴⁴ This demonstrates how Apollos preached out of his experience and no one else. He told all that he knew and he told it with daring and fearlessness.¹⁴⁵ Though he was partly inaccurate, he preached out of the experience made available to him. K. Edward Copeland advises, “The most effective preaching is preaching that is based on personal experience with God.”¹⁴⁶ He concludes, “There ought to be some universal theme or experience that an associate can relate to personally.”¹⁴⁷ Associates who preach should be aware of the material they utilize and seek not to perform, but to speak the truth and allow the Holy Spirit to do the rest.

As Apollos finished his sermon he institutes a principle every associate minister must possess, a teachable spirit. Despite being able to preach eloquently and charismatically, Apollos was able to receive what Aquila and Priscilla had to say. Apollos knew there was always more to learn. Even though Apollos was a

¹⁴³ Acts 18:26, NRSV.

¹⁴⁴ Lloyd J. Ogilvie, *The Preacher’s Commentary Series, Volume 28 Acts* (Nashville, TN: Thomas Nelson Publishers, 1983), 266.

¹⁴⁵ Ibid.

¹⁴⁶ Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 49.

¹⁴⁷ Ibid.

very well educated man, he dispels John Maxwell's statement that "The lack of teachability is often rooted in achievement."¹⁴⁸ Apollos willingness to go with Aquila and Priscilla demonstrates his maturity and the future of his potential. Maxwell declares, "Effective leaders cannot afford to think that if they achieve a particular goal they no longer have to grow; for it is that day they forfeit their potential."¹⁴⁹

Edwards speaks of the associate who is unteachable as uncoachable. He compares it with the analogy of an associate minister being a player on the basketball court. He declares,

"There are thousands of playground legends and local basketball heroes who will never reach the NBA. The reason most will not succeed has nothing to do with their athletic ability but rather one tragic fact; they refuse to be coached. An uncoachable spirit manifests itself in chronic tardiness to practice; a refusal to run the drills correctly; and an inability to take instruction. What made Michael Jordan so great is the fact that he was always willing to be coached¹⁵⁰."

As mentors for Apollos, Priscilla and Aquila improve Apollos' knowledge by making it more accurate and allowing him to grow. When the Christians of Ephesus saw and experienced the contribution that Apollos was making, they gladly sent him on to Achaia with a letter of recommendation. Priscilla and Aquila who were associates or senior clerics under the Apostle Paul understood that mentoring leaders is transforming leadership. As a result, the leader and the

¹⁴⁸ John C. Maxwell, *The 21 indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow* (Nashville, TN: Thomas Nelson, Inc. 1999), 144.

¹⁴⁹ Ibid., 144-145.

¹⁵⁰ Edward Copeland, *Riding in The Second Chariot* (Rockford, IL: PrayerCloset, 2004), 79.

follower grow in the process.¹⁵¹ They too identified that Apollos was maturing in the Word of God and allowed him to be used in a greater fashion.

It is through the additional preparation and training from Aquila and Priscilla that Apollos is able to refute those Jews who publicly debated him. Associates should understand that preparation and training provides the nutrients for the preacher to declare the word of God with power and conversion possibilities. Aquila and Priscilla knew this and may have learned this from Paul who later would speak to Titus about the office of a Bishop and declare,

⁸ Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. ⁹ He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

¹⁰ For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group.¹⁵²

In conclusion, this biblical foundation demonstrates how associates can develop unlimited potential in the preaching moment that is attained through various characteristics demonstrated through these two biblical characters. Joshua demonstrated preparation, faithfulness, and obedience. Apollos demonstrates the associate's need for training, patience, and the benefits of having a teachable spirit. Both were elevated in their ministry. For example, Joshua was Moses successor, and Apollos was considered to be equal to Paul and Cephas in the Corinthian church. (1 Corinthians 1:12) However, they did not arrive at their positions overnight. There was a period of waiting and preparing. Hopewell states

¹⁵¹ Walter C. Wright Jr., *Relational Leadership: A Biblical Model for Influence and Service* (Waynesboro, GA: Paternoster Press, 2000), 42.

¹⁵² Titus 1:8-10, NIV.

it best with “There are associates who have left unprepared. They did not go through their season of preparation. As a result, they are not equipped and cannot effectively minister to others. The biblical pattern is clear, there is always a time of preparation.”¹⁵³

¹⁵³ David Hopewell, *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA: Orman, 2004), 27.

CHAPTER FOUR

METHODOLOGY

This project hypothesis had the supposition that an overview of basic homiletics in conjunction with homiletical exercises will address the lack of understanding and training of an associate minister serving in the preaching role at Faith Missionary Baptist Church, a predominantly African American Baptist Church located in Capitol Heights, Maryland. It is the belief of the researcher that with proper implementation and intervention an associate minister serving in this role would have greater clarity in fulfilling the role as a preaching associate. In addition, he or she will be able to improve their proclamation of the word of God with a homiletically robust approach.

It is the goal and purpose of this study to develop associate ministers within this specific context to do the following:

- Assist with the improvement of the associate's sermon development
- Introduce basic homiletical skills and tools
- Provide an understanding of the need for preparation in preaching
- Substantiate the need for role models
- Gain better understanding of the associate's role during the preaching event

The research methodology the researcher will use is a qualitative research model. This will involve a triangulation process to determine the results. The project implementation will include group instruction, pre and post homiletical exercises, and individual instruction and consultation. The context is the Faith Missionary Baptist

Church. The researcher will use the Tuesday night Bible Study as the vehicle in which the associates would have an opportunity to preach in order to have a congregation available for the associates. This is to provide greater reliability of values since this is the sanctuary the associates are most familiar with when they have an opportunity to preach.

The plan of action the researcher will implement is to make an announcement to the twelve associate ministers on staff of the opportunity to participate in a project directed specifically for the associate minister in the role of preaching. This will be followed by an additional announcement via email. It is expected for those who have no seminary training or homiletic classes in the past to participate due to the nature of the project's hypothesis.

After the announcement of the project, the researcher will provide the guidelines the lab would necessitate. The guidelines are as follows: each associate would have ten minutes to preach, each associate must type their sermon and have a written document to preach, each associate must preach the same sermon in the pre and post homiletical exercise, each associate participating must attend the preaching workshop, and each associate must choose one of the assigned texts to preach.

The texts the associates must utilize are Luke 24:1-12 or Acts 3:1-6. There is no restriction on the translation used for the public preachment, and they will be advised that they will be evaluated on the development of their theme, hermeneutics, how well they used the time given, the flow of the sermon as it relates to transition and their use of points within the sermon.

When all of the associates complete their pre-homiletical exercise, the researcher will then produce a Sermon Evaluation Worksheet. The Sermon Evaluation Worksheet is

designed to provide feedback and to identify areas of improvement the associate will address within the development and presentation of their sermons. The researcher will provide this worksheet to each associate and discuss individually and this will serve as the first intervention. Each associate will also be required to fill out a confidential demographic to account for years in ministry, educational background, etc...

The researcher will implement a two hour collective instructional intervention in the interim of the first intervention and the post sermon. This instructional intervention will involve the presentation of basic homiletics for associate ministers in a classroom type of setting and this will serve as the second intervention. The researcher will solicit an additional facilitator to conduct this intervention with the intent to provide an additional role model experience for the associates for evaluation. The researcher will provide the curriculum to the facilitator and will allow the associates to complete a questionnaire for evaluation afterwards. This curriculum will be developed on the items the researcher identifies in the pre-sermon. The researcher will also allow for the facilitator who has fifty plus years experience with mentoring associates and is in the process of obtaining a Ph.D. in Expository Preaching to expound to the associates his pastoral experience with development of associates. This classroom experience would also allow the researcher to observe and to analyze the associates as a collective group as they relate to an additional senior minister.

The final steps will involve the associates taking the information obtained and utilizing it in the post sermon presentation. The goal is to hopefully see some improvement in the development and understanding of the preaching event. The measurement that will be used is the Sermon Evaluation Worksheet given during the

individual consultation. The researcher will then compile the post sermon information into a final Sermon Evaluation Worksheet and provide it to each individual associate.

CHAPTER FIVE

FIELD EXPERIENCE

Within this chapter, the researcher will now present the data and the analysis of his findings that were revealed in the pre/post-sermon, and intervention during the implementation of this preaching project. The project's hypothesis indicated that an overview of basic homiletics in conjunction with homiletical exercises will address the lack of understanding and training of an associate serving in the preaching role at Faith Missionary Baptist Church, a predominantly African American Baptist Church located in Capitol Heights, Maryland. The researcher believed that with proper implementation and intervention an associate minister serving in this role would have greater clarity in fulfilling the role as a preaching associate, and he or she will be able to improve their proclamation of the word of God.

The goal and purpose of the methodology described in Chapter Four would hopefully develop associate ministers within this specific context to do the following:

- Assist with the improvement of the associate's sermon development
- Introduce basic homiletical skills and tools
- Provide an understanding of the need for preparation in preaching
- Substantiate the need for role models
- Gain better understanding of the associate's role during the preaching event

The author made a verbal announcement and sent an electronic message to all ministerial staff of the church in an attempt to seek participants for the project. After the announcement of the project, four associate ministers decided to engage in the task and were willing to participate. The researcher decided to name each minister, minister 001, 002, etc . . . This was done for the purposes of research and anonymity.

While four associate ministers volunteered to participate in the lab, there were three associates who completed the project. The fourth minister, Minister 004 was unable to complete the project due to scheduling conflicts. Each associate provided demographic information to be used in the analysis and determination of common potential developments within the results. Minister 004 did not complete a demographic, however the information that is known was provided while other areas are listed as no data. Each individual demographic form filled out by minister is given in the appendix with a summary provided below.

Summary of Ministers' Demographics

	Minister 001	Minister 002	Minister 003	Minister 004
Age	41-60	41-60	26-40	26-40
Gender	F	F	M	M
Level of Education	Undergraduate	High School	Undergraduate	High School
Socioeconomic Income	\$ 61K +	41K – 60K	61K +	No Data
Years in Ministry	1-5	1-5	1-5	6-10
# Of times Preached	1-5	1-5	1-5	No Data
# Of times Preached at Home Church	1-5	1-5	1-5	No Data

The associate minister participants were given the guidelines and the expectations of the project. Each associate participant was made aware that they would be reviewed based upon the following guidelines:

- Development of theme
- Hermeneutics
- Use of time
- Transitions within the sermon/ Points or moves

The researcher also took note of each associate's pulpit presence and use of manuscript and notes within the delivery of the sermon. Once the associates were made aware of the criteria to be reviewed the schedule was arranged for each associate to preach. The researcher was assigned to teach general Bible Study, and with the pastor's permission was granted the last ten minutes of each Bible study session to allow the project to commence. This provided a sizeable congregant pool that allowed each minister to have an opportunity to preach in front of someone. Each associate had at least a week to prepare for the message that was to be delivered during the pre-sermon and post sermon analysis.

Pre-Sermon Data

After a four week process of allowing the ministers to preach, the researcher began to gather the data from notes taken during the pre-sermon observation. Each associate completed this pre-sermon to determine knowledge, skill base, and deficiency. The observation of each pre-sermon identified the following areas that needed to be addressed during the intervention process:

1. Development of theme
2. Hermeneutics
3. Time usage
4. Use of points/moves/transition/conclusion
5. Lack of Preparation
6. Use of Notes/ manuscript
7. Preaching from the assigned scripture

During this observation of the pre-sermon, the researcher introduced the preacher and conducted the service as if it was a special revival service. This was done to ensure there was not an academic experience for the preacher and the congregation. This appeared to go well and the comments from the congregants were favorable. One congregant had requested the format be continued even after project completion because of its revival tone.

Intervention

Once these seven areas were identified the researcher prepared for the interventions. The notes that were taken during the pre-sermon phase were transposed and developed into Sermon Evaluation Worksheets for each associate. The worksheets addressed each associate's area for potential improvement and allowed the researcher to provide individual consultation in the area of liability. Each associate's Pre-Sermon Evaluation Worksheet may be found in the appendix for review.

Each individual consultation allowed the associate minister to ask questions and review their Sermon Evaluation Worksheet. The researcher provided homiletical teaching and instruction to each participant concerning the improvements needed in order to

prepare for the post sermon presentation. At the completion of each consultation the minister received a copy of his or her Sermon Evaluation Worksheet. The completion of the consultations allowed the researcher to prepare a curriculum for the facilitator of the classroom intervention. Once again, the purpose of an additional facilitator was to provide an additional role model experience for the associate ministers and to allow the researcher to observe and analyze the associates as a collective group as they relate to an additional senior minister/preacher. The curriculum included information from each minister's Sermon Evaluation Worksheet and the following areas for discussion:

- Basic sermon preparation (Development of theme, points, etc . . .)
- Role of an associate in the preaching event
- Eagerness of the associate to preach due to limited opportunity
- Overall delivery (vocal, pulpit presence, etc . . .)
- Overview of some basic rules as an associate

Out of the four associates, three participants attended the workshop and the researcher was a participant in the role of observation. It was at this point Minister 004 ceased project completion due to conflicts of schedule. The session was recorded as an instructional tool to provide additional support for the associates. The following questions were provided on a questionnaire at the end of the session. The information submitted on the questionnaires by individual associate can be found in the appendix.

1. Do you know how to exegete the scripture? If so, briefly explain some things you do to exegete.
2. How has this session helped you as an associate minister?
3. What were some of the challenges you faced when called upon to preach? Has this session helped?
4. How long is your sermon preparation process and how will that change now?
5. Have you had any format training in preaching and have you read any books on sermon preparation?
6. Do you have a role model and what preacher has influenced your preaching style?

7. Do you have any of your pastor's style of preaching? If so, what have you incorporated?
8. What was the most helpful concept about this session?

The researcher identified that at least three areas that surfaced during the pre-sermon appeared in this group discussion. They are listed as follows:

- Unfamiliarity with exegetical practices
- Lack of preparation prior to sermon delivery
- Deficient theme development
- Inadequate sermon structure

The research identified and observed the following additional data from the group questionnaire:

- Unfamiliar with homiletical terms such as exegete
- The need to assist/support the pastor/church
- Little or no formal training in preaching
- The pastor and senior ministers within the context were used as role models
- None of the associates incorporated their current pastor's style or method of preaching
- Associates preferred to have additional sessions on preaching
- The gratitude of receiving advice from an elder minister (age and years)

The above data was discovered via the discussions and the numerous questions the associates asked during the group session. The researcher used the session material as an opportunity for additional intervention and reinforcement of initial concepts addressed in individual consultation, observation from a group perspective and additional data collection.

Post Sermon Data

The final steps for each associate was to deliver a post sermon to ascertain if any of the intervention techniques addressed the data liabilities expressed from the pre-sermon and if there was improvement. After the classroom intervention, the researcher decided to have the associate participants to preach their post-sermons all in the same night. The researcher believed it would not hinder the associates learning ability if they all completed the post-sermon together. The congregants were prepared and ready to hear the ministers preach and the associates were prepared as well. The following represents the collective data obtained during the post-sermon analysis:

- Improvement in Hermeneutics
- Development of Themes were strengthened
- Time constraints fortified
- Majority of participants still did not have points (2 out of the 3 associates)
- Each participant was better prepared

After associates completed their post-sermon, the researcher thought it would be appropriate to provide some reward for completion of the preaching lab. The researcher conducted a brief ceremony that included recognizing each participant for his or her diligent work in the endeavor. The ceremony included providing each associate with a certificate of completion, and a book concerning the roles of an associate minister for use in their personal libraries. The pastor was also recognized for allowing the researcher the opportunity to conduct the research within the context of Faith Missionary Baptist Church. The appendix includes a sample of the certificate that each associate received.

Data Analysis

The conclusion this researcher has seen emerging in the analysis of the data tend to support the original hypothesis that an overview of basic homiletics in conjunction with homiletical exercises will address the lack of understanding and training of an associate serving in the preaching role. This conclusion was reached due to the review of the post sermons of the three associate ministers. A complete Post Sermon Evaluation Worksheet for each associate can be found in the appendix.

When comparing the pre-sermon and post-sermon data, all associates showed a remarkable increase in their use of homiletics. Each minister appeared to seize the opportunity and take advantage of the hermeneutical tools made available during the intervention sessions. During individual sessions, the researcher stressed the use of the various criticisms available in homiletics to each minister. This led to a considerable notice in each post sermon with the use of historical criticism. Minister 001 took the initiative to further her exegetical work by briefly explaining some of the Greek in the post-sermon. This indicated some use of external references which was advised in the consultation and session intervention. This researcher believes the intentionality of the worksheets along with the consultation assisted in providing the associates a reference in which to work on skills the individual associate lacked.

This intentionality of the use of worksheets and consultation also greatly assisted each associate's theme development. It is the researcher's firm belief that each associate was able to improve with theme development due to better understanding of the text and the use of basic homiletical skills and mentoring. During the first presentation of minister

001, Dr. Michael Turner specifically spoke to the associate concerning the issue of theme development. It is this personal discussion with the associate and the intervention provided that contributed greatly to a better understanding of the sermon presentation during the post-sermon review.

As the researcher reviewed the post-sermons, minister 002 demonstrated the most notable improvement. This minister showed overall improvement in all categories of review. The researcher attributes this due to the minister's prior exposure to some type of preaching material and/or formal training. The researcher believes the project provided the additional framework in which the minister could be able to further enhance skills that had been previously exposed in a prior context. Minister 002 commented on preparation time, and found that previously her preparation for sermon development was very long and not focused, but since the intervention there was instruction provided on how to become more focused during sermon preparation and development thus providing effective use of time.

Another emerging theme within the post sermon was the lack and use of points. Two out of three associate ministers still did not have points within their sermons. The researcher believes minister 002 included points due to the previous exposure to some previous form of training in preaching. From the data review, the researcher is unable to determine the motive or motives behind minister 001 and 003 lack of providing and/or use of points within their sermons. The rationale is not readily available considering this was specifically advised in their individual consultation and noted on their Sermon Evaluation Worksheets.

A premise that was revealed during this process and throughout this experience was the lack of meeting the requirement to submit a manuscript. Two out of the three associates did not provide a pre-sermon manuscript and a post sermon manuscript. These were associates 001 and 002. The researcher has sought to obtain the manuscript, but to date no avail. In a review of the data, the researcher is not able to accurately see a common measurement within the three associates to establish a possible pattern. However, the researcher did recognize the use of some form of notes and manuscript during the sermon presentation. The researcher believes this is a possible area that could use further development, training and discussion.

In conclusion, this researcher believes the data supplied from the project and the emerging themes supports the hypothesis that associate ministers given the opportunity to be introduced to basic homiletics along with an opportunity to present their homiletical skill would greatly improve their understanding and role in the preaching event. The researcher also concludes the use of senior ministers and or role models facilitate the development role of the associate as it relates to the pastor. Though the associate who preaches still may have limited opportunities to perfect the craft of preaching, the basic introduction to roles and fundamentals involved assists the associate in their preparation.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

This chapter will provide the reader with some insights concerning the author's reflection on this complete project. It seeks to elaborate on the findings and interactions with the participants of the project to provide an overall consensus of what the project entailed. In addition, this chapter will provide helpful information to others who are seeking to utilize this instrument within their contexts and to help new preachers assimilate to the task of preaching. Lastly, this chapter will seek to provide information concerning improvements that could be sought to assist others who may seek to do studies in the area of associate minister preaching.

Preaching in the African American Baptist church for the associate minister is a work that is daunting and fraught with ambiguity and trepidation. When associate ministers receive the opportunity to preach from the pastor, it is many times a great excitement filled with tension and anticipation. It provides the associate minister another opportunity to do what God has called him or her to do. This calling is greeted with feelings of excitement and anxiety. It is these feelings the author of this project is very familiar with and it is with these emotions the project was birthed.

African American Baptist preaching resonates and reverberates from the heart of the researcher. This researcher from the inception of his call over nine years ago has been fascinated with the art of preaching. This fascination has led the author to constantly

critique and analyze others in their sermon deliveries, and out of this critique has developed the passion to seek out what good preachers do and how others, especially associate ministers can learn from what they do. It has been the experience from the author's view that many associate ministers have not adequately prepared themselves for the preaching moment and thus would do well with some basic essentials to help facilitate the preaching moment for the associate minister.

It is this passion that has brought about the desire to help those associate ministers in the African American Baptist tradition who have no formal training to perhaps gain some insight through a structured training program and exposure to senior clerics who do it well. While working on this thesis, the author was surprised at how this passion to assist fellow colleagues within this particular context was an almost consuming thought constantly throughout the project. Whether it was reviewing a sermon or doing an individual consultation, the researcher found great solace in this endeavor in helping others to enhance their preaching abilities.

This project assists associate ministers with not relying on impersonating, but the understanding and acknowledgement of what is being done in the way of methodology of the minister in the preaching event. Biblically and historically the associate minister carries a role that is a vital part of the leadership staff. In churches across this country associate ministers fill the pulpits and the pews waiting for the opportunity to proclaim a word for the Lord and the opportunity to learn something from their pastor as he or she preaches.

Associate ministers, when given the opportunity to preach contribute to the shaping of the congregant's theology and the way they view and learn about God. This

becomes precarious and problematic since there is a lack of formal or structured training and the veracity of a diminutive pool of resources are made available to the associate minister. This fact either hinders or inhibits the opportunities that are afforded the associate minister and contributes to the lack of understanding of the preaching role of an associate minister. Many associates of the past and present have looked to senior ministers and pastors for examples in style and methods of preaching as their basis to learn the fundamentals on how to preach and prepare them for the preaching moment.

Practical Theology in African American preaching has been the cornerstone for associate ministers who have been nurtured under the tradition that has been rich in providing oratorical brilliance and veracity to congregants through the years. Some associate ministers have prospered and some have remained frustrated while attempting to remain faithful to their call to the Master to preach the gospel. However, in African American Baptist churches, history has shown that many associates are not fully aware of their responsibility and role in the preaching moment due to a lack of understanding and training.

It was this lack of understanding the researcher believed that led to the hypothesis that predicted that an overview of basic homiletical requisites with some homiletical exercises would promote greater clarity, understanding, and improvement in the preaching event for the associate minister. The research in the project addresses the issue of the associate and their deficit in preaching fundamentals made evident in the preaching event. This project model has provided steps to create more productive and effective associate ministers who preach by allowing associate ministers to preach and to identify weaknesses and trends within sermon delivery that could be improved.

This understanding and fulfillment of the preaching event as an associate minister was ascertained by allowing the participants to participate in pre and post sermons to discover the level of deficiency and improvement. Between the test instruments there was an intervention that involved individual consultation, and a session on homiletics established in a group setting. The overall project format proved to be very successful and useful for the associate ministers. The lab proved associates were able to provide some measurable improvement as a result of the interventions that took place for the associate ministers, and this was made evident in the review and delivery of their post sermon.

The ultimate success of the project has generated further interest within a ministerial staff that had no structured training for preaching prior to the project. This project has provoked interest in the development and continuation of a formal training for associate ministers within this particular context. This project model has provided a divergent look at the role of the associate minister's position as it relates to the pastor and the supportive role it requires in the preaching moment. This divergent has helped the associate minister to understand he or she would do well to dialogue with the pastor prior to the opportunity to preach.

While reviewing the comments for the group session, it was encouraging to review the comments about proceeding further with the project as a way for additional training to be instilled in the associate. Though the information will be outside of the scope of academia, it will provide additional feedback and data for the researcher to further refine the area of ministry that appears to have an expansive void. A void the author believes must be filled as people of God look for clergy to be versed in many

fields in order to assist them with their spiritual survival skills as they seek to be like Jesus of Nazareth.

This researcher found this project to be a pleasurable experience to lead fellow associates in the development and delivery of their sermons. This experience has brought about an even greater appreciation of the necessity to be prepared to preach when the opportunity arises. This task of mentoring and leading was made even more congenial due to all of the associates who were eager to learn and to develop their sermon proficiency. Many comments were brought forth in regards to the direction of the project and the urgency for its continuation.

Though the associate ministers welcomed the opportunity to develop their sermon proficiency, after the pre-sermon, the researcher found it awkward at times to provide the evaluative information during the consultation. The researcher found it to be awkward due to the relationship he previously had with the associates prior to the project. The author was very knowledgeable of the belief in many African American ministers that preaching can not be taught. However, this uneasiness on the researcher's part was eased by the warm reception he received and the sincere questions about the evaluative information. It is this researcher's belief that future models processed by others may want to consider the relationship the researcher has with the participants to determine if a successful project will ensue.

This author believes any future projects may want to consider expanding the length of the sessions from one two hour session to maybe multiple sessions dealing with various homiletic fundamentals. This researcher will continue with the model even after the completion of this project and will consider also adding written tests, and sermon

outline reviews. It is this belief by the author that assumes additional engagement to the fundamentals in a structured setting and format will continue to greatly increase these participants knowledge in sermon development and in their desire to grow as associates.

It is this model that could begin to provide churches with similar contexts to provide sound Biblical preaching for those associates who may not have had the opportunity to attend seminary or partake in any workshops on homiletics. It is vital that all ministers participate in some form of training to better prepare for their preachments and to provide sound theological learning for the congregants. This model actually encourages the associate to seek to be more mindful and intentional concerning the development of the skills used in homiletics. One participant in the model has also considered advancing their education by enrolling in seminary.

There are those associates who are looking to matriculate from the position of associate to the position of pastor. These individuals would find it beneficial in becoming familiar with the preaching fundamentals due to the fact that history has taught that African American Baptist Churches weigh heavily upon preaching in their decision to call a pastor. This researcher is a part of those who are seeking the matriculation and this project has assisted this individual in preparing to handle associates and their desire to preach. This model has instilled in this researcher the responsibility that senior ministers must take in the development of their co-laborers who are seeking and desiring professional development as an associate.

As this researcher reflects on the numerous times he has preached at the permission of his pastor, this project has provided a better understanding on how associate preaching is also a supportive role to the pastor. Prior to the project, the

researcher understood that certain things should not be preached by the associate, however the author's preparation did not include a reflective look on how this sermon supports the pastor and his vision. This researcher believes this to be important for it compels the associate to dialogue with the pastor prior to preaching to ensure appropriate sermons.

It is this researcher's prayer that those associate ministers who would declare, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor"¹ would also prepare them to proclaim this gospel. With the number of associates in ministry today, there is no doubt that opportunities will be limited to proclaim the gospel. However, this is no excuse for not preparing for the day that the associate would be called to declare a word before the congregation. The associate must understand that just as Joshua was brought up by Moses, and Apollos was tutored by Aquila and Priscilla, they too must take the time to be trained and developed in order to execute this arduous task of preaching.

¹ Lk 4:18-19, *NIV*

APPENDIX A
PRE-SERMON SAMPLE

(Participant's unedited sermon)

Luke 24:1-12 (8)

Remember His Words

The past week I had the pleasure of a visit from my Mom. She traveled over 700 miles to be with us for the baptism of her granddaughter Sydney. As families do when they get together, we laughed and talked about things that happened when I was a child in her care. Many of the things we laughed about were not funny at the time they were happening to me, but as I look back I realize that she was doing the best she could-as a single Mom-to make me the best I could be. She sacrificed much so that I could have the best she could provide.

As was and still is the case with Jesus Christ our Savior. Remember His words in Mathew 9:13 For I am not come to call the righteous; but the sinners to repentance. Knowing that we would all sin and come short of God's glory, Jesus took up an earthly body, came to Earth, and became the sacrifice for us all. His sacrifice was not a sacrifice of words, not a sacrifice of deeds;-yet his words and deeds brought about and caused change- his sacrifice was his own perfect life that we may have eternal life and experience eternity with God the Father. Neither our sinful bodies nor our blood would have been sufficient to pay the price for the sins of the world. There is not enough praise that we could send up to pay the price for our own sins. But Jesus does tell us that we must

He says let a man deny himself, and take up his cross daily and follow him. We should not have a problem following a man who calmed a raging sea, we should not have a problem following a man who gave sight to the blind, we should not have problems following a man who cast out demons, we should not have a problem following a man who healed diseased bodies, we should not have a problem following a man who sacrificed all for you and me. If you are going to follow anybody Jesus is the recommended choice.

Remember His words.

His words tell us that we must surrender our full allegiance to God because No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. You can not serve God and man (Mathew 6:24). When surrendered to God we must withstand the tempter when he comes in our life with repeat attacks as he did Jesus in Mathew 4 Remember His Words Get thee behind me Satan. To those who stand on the word of God and stand firm to the end, they will eat from the tree of life; they will be included in the book of life, and sit with Christ on his throne. Remember His Words.

On his way to surrender himself, and be crucified he took time to talk to His heavenly father. At any point along the way he could have brought an end to the situation he was about to endure, but he was dedicated

and committed to complete the job for which he had come to do. He yet talked with his father saying If it be your will let this cup pass from me, but not my will but thy will be done.

Romans 10:9 says Confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, thou shall be saved. Shall be saved from what you ask, according to Mark 16:15 he said to the eleven to Go ye into the world and preach, the gospel, he that believe shall be saved he the believeth not shall be damned. Revelations 2 points out the escape from a second death and the lake of fire. I don't know about you, but that sounds like good news.

Remember His Words Because God has never made a promise He could not or will not keep.

So when you are in a desperate situation and don't know what to do, Remember His words in Luke 21:14-15 will give your mouth wisdom which all you adversaries shall not be able to gainsay nor resist

When your worries seem to weigh you down or it seems no one cares Remember His words in 1 Peter 5:7 Cast all your cares upon him, for he cares for you.

When your way is dark and you think you just can't go on Remember
His words at 2Corinmians 12:9 My grace is sufficient for the: for my strength
is made perfect in weakness.

When you get to that mountain and think it is impossible to cross
Remember His words at Luke 18:27 The things which are impossible with
man, are possible with God.

Remember His words If I be lifted I will draw all men unto Me,
Remember His words on the third day I will rise again.

APPENDIX B
POST-SERMON SAMPLE

(Participant's unedited sermon)

Luke 24:1-12

Remember his Words

In order to understand the significance of these women going to this tomb and finding it empty you would have to read in the first chapter of Luke when angles appeared to Mary and told her that the Holy Spirit would come upon her and impregnate her with a holy child which shall be called the Son of God. You would have to know that in Luke 3 at the age of twelve this Jesus was about his fathers business in the temple courts speaking with understanding with the religious leaders. You have to have some knowledge of his baptism when the Holy Spirit and God himself come by to show support. You should have read along the way that Jesus was tempted by Satan three times after a 40 day 40 night fast and yielded not. You must know that through this Jesus miracles were

performed, bodies were healed, souls were saved and people were raised from the dead.

During Jesus' ministry he had done and said many wonderful and marvelous things and was loved by many. These women-Mary Magdalene, Joanna, Mary the mother of James, and others- who loved him dearly followed him out of Galilee, stood at the foot of the cross when most of his disciples had fled, followed his broken body to a borrowed tomb and prepared spices to anoint his body. As much as they loved and listened to Jesus they still failed to understand or remember his words. Luke 23:56 tells us after they saw where his body lay they prepared spices to anoint it. Early in the morning the first day after the Sabbath, which was the third day after his burial, they made their way to the tomb. The preparation of spices would be the equivalent to you or I taking flowers to the cemetery.

Mark points out that as they made their way to the cemetery they

questions one another about who would roll the stone away for them to get to the body. Well this is an interesting thought. These women wanted to get to the body of Jesus to anoint and preserve it but they knew there was a large obstacle they had to overcome. The situation may have been hopeless to some but these women were going to press on. What is the stone in your life that seems hopeless and you don't know how to get it out of your way: Remember his words in Matthew 17:20

"That if you have faith as small as a mustard seed you can say to mountain move from here to there and it will move. Nothing will be impossible.

Now as they made their way to the tomb Matthew 28 records a great earthquake, for the angels of the Lord had descended from heaven and rolled the stone back. The women entered the tomb and found not the body of Jesus, but angels in shining garments. They had been at the tomb when the stone was rolled away, they did not see Jesus exit the tomb and they did not find him in the tomb. I would suggest that the rolling away of the

stone was not for the purpose of Jesus to exit, but to show to them that he was no longer there. For if you remember his words in John 10:18 . "No man take my life from me. but I lay it down for myself, I have the power to lay it down, and I have the power to take it up again. This tells me that Jesus had the power to leave that tomb without the convenience of a door.

All that Jesus did and said was for the benefit of others, that as he bared witness of himself that they would believe he was the Son of Cod who had sent him.

Upon arriving at the tomb and finding it empty the women were troubled, but in the mist of their trouble appeared the answer to what was troubling them. Their questions were answered by angels who spoke to them. The angels questioned them, "Why seek ye the living among the dead. He is not here but is risen. Remember his words when he on three different occasions foretold of his impending death ad resurrection.

Remember his words when he said IF I BE LIFTED I WILL DRAW

ALL MEN UNTO ME. Remember his words in John 2:19. Destroy this temple, and in three days I will raise it up.

These women had come to the tomb with good intention. They wanted to honor the memory of Jesus. They succeeded but not at the empty tomb. They delivered the good news to the disciples and others. At hearing the good news they did not believe and thought the words of the women were just idle tales. The disciples did not believe what the women were saying because they were trying to understand from a natural man's perspective and not through the spirit of God. They did not believe the women but made their way to the tomb. Perhaps they had to see for themselves or they were concerned about what had happened to the body of Jesus. Even so they made their way to see the place where he lay. Seeing the clothes that had been upon the body of Jesus they left in wonder about what had come to pass. They failed to remember

his words in Luke 1 8:27 Things that are impossible with man, are possible with God.

Jesus had come out of those grave clothes and left a borrowed tomb without disturbing the huge stone at the entrance and appeared that same day to two of his disciples walking down the road in despair because Jesus had not come back and established a new world order that they could have one earthly position. Jesus walked and talked with them and they knew him not. He reminded them of the promised child in Genesis 3, the suffering servant in Isaiah 53, the pierced one in Zechariah 1 2, and the messenger of the Covenant in Malachi 3 and that they should take it to heart for they were slow to understand. Right out of the grave Jesus was again about his father's business. He was spreading the spiritual word of God and even took time to sit down to eat with them. As they realized who he was he vanished before their eyes leaving them to remember his words.

So when you are in a desperate situation and don't know what to do,
Remember His words in Luke 21:14, I will give your mouth wisdom which
all your adversaries shall not be able to gainsay nor resist.

When your worries seem to weigh you down or it seems no one cares,
Remember His words in 1 Peter 5:7, Cast all your care upon him, for he
cares for you.

When your way is dark and you think you just can't go on
Remember His words in 2 Corinthians 12:9, My grace is sufficient for the
: for my strength is made perfect in weakness.

When you get to that mountain and think it is impossible to cross
Remember His words in Luke 18:27, The things which are impossible
with man, are possible with God.

Remember His words If I be lifted I will draw all men unto Me,
Remember His words on the third day I will rise again.

APPENDIX C
PRE-SERMON EVALUATION WORKSHEET

Sermon Evaluation Worksheet

Minister's Name: 002

This was a good sermon, excellent delivery, theme was developed well, and good preparation.

Below are the items you should work on for the June 13th sermon. Be reminded you are going to preach the same sermon, however your sermon should have some of the modifications listed.

- You provided good examples to support your theme, but there was not enough from the text. **Remember** always stick with the text. Does the text support what you say? You must ask yourself this as you prepare your sermon. I state this because there were some remarks on how your theme related to the text. What may help with the interpretation is to "tell the story". Make the scene that is depicted in the text vivid and plain so everyone knows what is going on, and then relate it to your theme. Proper hermeneutics involves asking who, what, when, to whom, and why is this being said. For example your text was addressed to the women, and there was no reference in your sermon about this.
- Another item is to be sure to state your points clearly. I did not hear it, but you did an excellent job in delivery of the sermon and theme that it was easy to pick up. This is why it is helpful to have titles and points stated clearly so when others ask you are able to defend it and show it to them in the text.

Sermon Evaluation Worksheet

Minister's Name: 001

This was a good sermon, excellent title, and you had good delivery and pulpit presence.

Below are the items you should work on for the June 13th sermon. Be reminded you are going to preach the same sermon, however your sermon should have some of the modifications listed.

- Work on the development of the theme. I believe your title was "God has not forgotten you." This was an excellent title however you failed to develop the text to support the title. This should be your primary concern on June 13th. I think the other categories were affected because of the lack of development of the sermon. I believe the development of the theme will assist with the appearance of being prepared and the flow of your sermon.
- Your interpretation of the text was very good. My suggestion is to remember to work on developing points for your sermon. You need to have points and make your points known. If you do an outline of your sermon, it should assist you with this. Prior to preaching, you want to review your sermon to ensure your sermon is easy to follow. **Remember** always stick with the text. Does the text support what you say? You must ask yourself this as you prepare your sermon. You may want to say my first point is...my second point is...
- Your use of notes appears not to be consistent. I think this is due to the development of your theme and the need for an outline as stated above.

Minister's Name: 004 _____

This was a good sermon. You had good delivery and pulpit presence. The first thing I must tell you is that this was not one of the assigned scriptures. This is important to know because many times you will be invited to preach a special occasion and they would like for you to preach around that theme or scripture. In the future my recommendation is to always ask is there a specific passage or theme you would like me to preach on.

Below are the items you should work on for the June 13th sermon. Be reminded you are going to preach the same sermon, however your sermon should have some of the modifications listed.

- Work on the development of the theme. I believe your title was “Who is your light?” however; you never gave a definition on light. Define light. Don’t assume people know what you are talking about. Make it plain. Explain how light is used in the spiritual.
- As a minister of the gospel we should always appear to be prepared even if we are not. I would recommend going over your sermon and the scripture as many times as possible prior to the time to preach. Hopefully this will ensure you have the appearance of being prepared.
- Your interpretation of the text needs some work. My suggestion is after you have an outline of your sermon look at some commentaries on the particular text to preach. Commentaries are helpful especially if they can give you a sense of the historical context of the scripture. (Who, what, when, to whom, and why said) This will allow you to determine if what you have as an outline and what you are intending to say fits the text you are trying to preach. **Remember** always stick with the text. Does the text support what you say? You must ask yourself this as you prepare your sermon.
- You want to review your sermon to ensure your sermon is easy to follow. You need to have points and make your points known. This will help those who are listening to follow along a little bit easier. Your sermon sounded like a testimony. It’s fine to give testimony, but as preachers we must ensure that we stay with the text. As I said stated earlier does the text support what you say? This is the main difference between what we do and what is considered to be just testimony. A sermon is developed and points to a text, a testimony does not. You may want to say my first point is...my second point is...
- Be sure you conclusion flows with the rest of your sermon. In other words does it make sense. Sometimes you may want to consider repeating your points as way to close.

Minister's Name: 003

This was a good sermon, excellent delivery, theme was developed well, it was easy to follow and there was great use of notes and outstanding pulpit presence.

Below are the items you should work on for the June 13th sermon. This is what I observed in hearing and reading your sermon. Be reminded you are going to preach the same sermon, however your sermon should have some of the modifications listed.

- Work on the development of your interpretation of the text. Though the sermon was very good it did not address the text. Your sermon title and theme was "Remember his Words." The first question one would ask is why should I remember his words? The answer should come from the text you chose. This is where interpretation comes in. (hermeneutics) You will need to look at who, what, when, to whom, and why was this said. This should be done in order to properly exegete and interpret the text. You provided good examples to support your theme, but there was not enough from the text. **Remember** always stick with the text. Does the text support what you say? You must ask yourself this as you prepare your sermon.
- Another item is to be sure to state your title early in the sermon. I did not hear it, but you did an excellent job in delivery of the sermon and theme that it was easy to pick up. This is why it is helpful to have titles and points stated specifically so when others ask you are able to defend it and show it to them in the text.

APPENDIX D
POST-SERMON EVALUATION WORKSHEET

Sermon Evaluation 2 Worksheet

Minister's Name: 001

Min. 001 very good improvement since the first time this sermon was preached. You continued to maintain good delivery and pulpit presence.

This is what I observed while listening and watching you deliver the sermon:

- Continue to work on the development of the theme. It was developed much better as compared to the first time you preached. Remember to tell the story. You are to tell it as vividly and clearly as possible as if no one has ever heard the story before.
- Your interpretation of the text was very good and the reference to the Greek was great. I still suggest to work on developing points for your sermon and to make your points known. Also, **Remember** always stick with the text. Does the text support what you say? In your delivery you got away from the text about midway.

Final Thoughts for Future Preparation:

- I recommend expanding your library with books on preaching. (Especially expository preaching)
- Ask questions of preachers who have done it a while and/or obtain a role model. Schedule time with the pastor or myself just to gather more information on preaching. Preaching is hard work and we never fully arrive, but we should prepare ourselves as much as possible. With you considering seminary this will greatly assist you in your preaching.
- Visit local seminary libraries and utilize them for research.
- Subscribe to journals on preaching.
- Be sure to outline and write out your sermons.

Sermon Evaluation 2 Worksheet

Minister's Name: 002

Outstanding! There was great improvement on an already good sermon. There was excellent delivery; theme was developed well, and good preparation.

This is what I observed in listening and watching you deliver the sermon:

- You provided good examples to support your theme and they came directly from the text. You told the story very well.
- Your points were easily heard and understood. They came directly from the text, which is excellent!

Final Thoughts for Future Preparation:

- I recommend expanding your library with books on preaching.
- Ask questions of preachers who have done it a while. Remember to continue to stick with the text when developing your sermon. Schedule time with the pastor or myself just to gather more information on preaching. Find a role model and ask yourself, what makes their preaching so engaging and then take notes. Preaching is hard work and we never fully arrive, but we should prepare ourselves as much as possible.
- Look into schools and workshops on preaching. (Especially Expository Preaching) Visit local seminary libraries and utilize them for research.
- Subscribe to journals on preaching.

Sermon Evaluation 2 Worksheet

Minister's Name: 003

Once again excellent delivery, theme was developed well, it was easy to follow and there was great use of notes and outstanding pulpit presence.

This is what I observed in hearing and reading your sermon.

- Interpretation of the text was much better! I still did not clearly hear why should I remember his words? I think it would be helpful if you identify points within the sermon. I'm assuming your title is also your point? If so, it should be stated. I know at the end of your sermon you talk about the desperate times in our lives; if this is the reason on why we should "remember his words" you may consider pushing this antithesis throughout your sermon.
- Another item is to be sure to state your title early in the sermon. I still did not hear it, but you still did an excellent job in delivery of the sermon that it was easy to pick up.
- Continue to tell the story. You tell the Biblical story well, just remember when preaching a certain text you want to exhaust that text of all possibilities.

Final Thoughts for Future Preparation:

- I recommend expanding your library with books on preaching.
- Ask questions of preachers who have done it a while. Schedule time with the pastor or myself just to gather more information on preaching. Preaching is hard work and we never fully arrive, but we should prepare ourselves as much as possible.
- Look into schools and workshops on preaching. (Especially Expository Preaching) Visit local seminary libraries and utilize them for research.
- Subscribe to journals on preaching.

APPENDIX E

SAMPLE AGENDA FOR GROUP INTERVENTION

Faith Missionary Baptist Church

Rev. Dr. Michael C. Turner, Sr., Pastor

9161 Hampton Overlook Drive Capitol Heights, MD 20772

Associate Minister in Preaching Session

Saturday June 10, 2006

Agenda

Opening Prayer.....

Scripture Reading.....

Statement of Purpose.....

Introduction of Speaker.....

Session.....Dr. E.E. Warren
Pastor, Whitestone Baptist Church
Baltimore, Maryland

Closing Remarks/Benediction..... Dr. E.E. Warren
Pastor Turner

APPENDIX F

SAMPLE OUTLINE FOR GROUP INTERVENTION

Table of Contents

I. Guidelines and Procedures for the Associate Minister

Introduction.....	Pages 1-2
The Basics of Ministry.....	Page 6
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Love Motivation.....	Page 9
The Gifts of the Spirit.....	Page 10
Guidelines and Procedures.....	Page 11
What's Next?.....	Pages 12-13
Minister Profile.....	Page 14
Frequently Asked Questions.....	Pages 15-19
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Faithfulness.....	Page 20
Ordination.....	Pages 21-22

II. Motivations in Ministry

III. Thinking About Ministry: Four Tough Questions for Ministers of the Word

IV. What Will Twenty-First Century Ministers Do?

V. Ethics In Ministry

VI. Preach the Gospel

VII. Ten Reasons for Expository Preaching

VIII. Keys to Becoming an Effective Associate Minister

What is the Pastor's Role?.....	Page 1
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APPENDIX G
SAMPLE CERTIFICATE

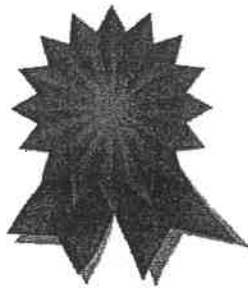
Certificate of Excellence In Ministry

is hereby granted to:

for outstanding performance and dedicated commitment in the

Associate Minister's Preaching Lab

Granted: June 13, 2006



Pastor, Faith Missionary Baptist Church

Lab Facilitator

APPENDIX H
DEMOGRAPHIC INFORMATION

Associate Minister in Preaching

ID #:

00/

Demographic Information

Age:

18-25 () 26-40 () 41-60 (✓) 60+ ()

Gender:

M () F (✓)

Education: (Check Highest Completed)

High School () Undergraduate (✓) Graduate () Seminary ()

Socioeconomic Income:

< 25,000 () 25,000 to 40,000 () 41,000-60,000 () 61,000 or more (✓)

Years in Ministry:

1-5 (✓) 6-10 () 11-15 () 16+ ()

Number of times preached: (Estimate)

1-5 (✓) 6-10 () 11-15 () 16+ ()

Number of times preached at Home Church:

1-5 (✓) 6-10 () 11-15 () 16+ ()

ID #:

002**Associate Minister in Preaching****Demographic Information****Age:**18-25 () 26-40 () 41-60 (☒) 60+ ()**Gender:**M () F (☒)**Education: (Check Highest Completed)**High School (☒) Undergraduate () Graduate () Seminary ()**Socioeconomic Income:**< 25,000 () 25,000 to 40,000 () 41,000-60,000 (☒) 61,000 or more ()**Years in Ministry:**1-5 (☒) 6-10 () 11-15 () 16+ ()**Number of times preached: (Estimate)**1-5 (☒) 6-10 () 11-15 () 16+ ()**Number of times preached at Home Church:**1-5 (☒) 6-10 () 11-15 () 16+ ()

Associate Minister in Preaching

ID #:

003

Demographic Information

Age:

18-25 () 26-40 ☒ 41-60 () 60+ ()

Gender:

M ☒ F ()

Education: (Check Highest Completed)

High School () Undergraduate ☒ Graduate () Seminary ()

Socioeconomic Income:

< 25,000 () 25,000 to 40,000 () 41,000-60,000 () 61,000 or more ☒

Years in Ministry:

1-5 ☒ 6-10 () 11-15 () 16+ ()

Number of times preached: (Estimate)

1-5 ☒ 6-10 () 11-15 () 16+ ()

Number of times preached at Home Church:

1-5 ☒ 6-10 () 11-15 () 16+ ()

APPENDIX I
INTERVENTION QUESTIONNAIRE

MW 001

Associate Minister in Preaching Session

Please answer the following questions:

1. Do you know how to ^{discretely} exegete the scripture? If so, briefly explain some things you do to exegete?

Now I do. Before the text, during the text, after the text. Explain the setting paint a picture. Describe the people.

2. How has this session helped you as an associate minister?

It has helped me to understand my role & how I can better help & serve at where God has placed me for this season.

3. What were some of the challenges you faced when called upon to preach? Has this session helped?

How to develop a theme & structure the sermon.

This really helped me understand the "how to's"

4. How long is your sermon preparation process and how will that change now?

Currently 4-6 hours. I see that time increasing at least twice as much if not more.

5. Have you had any formal training in preaching and have you read any books on sermon preparation? Yes () No (X)

Min. 001

Associate Minister in Preaching Session

6. Do you have a role model and what preacher has influenced your preaching style?

My role model is Rev Bales at this time.
The preachers ~~these~~ that have influenced
my preaching style are Pastor Turner,
Rev. Paul & Rev. Willis.

7. Do you have any of your pastor's style of preaching? If so, what have you incorporated?

None, yet.

8. What was the most helpful concept about this session?

Being serious about your ministry

Any other comments:

This was very helpful. Dr. Warren ~~to~~ gave
timely & sage wisdom.
A part 2 would be great!!

MIN 002

Associate Minister in Preaching Session

Please answer the following questions:

1. Do you know how to exegete the scripture? If so, briefly explain some things you do to exegete?
Some what- but need to perfect in explaining more of the historical.
2. How has this session helped you as an associate minister?
How to improve in the area of preparation of sermons, improve in participation in assisting the pastor more.
3. What were some of the challenges you faced when called upon to preach? Has this session helped? -
again, preparation
4. How long is your sermon preparation process and how will that change now?
Sermon process very long now, but can change by becoming more focused.
5. Have you had any formal training in preaching and have you read any books on sermon preparation? Yes ☒ No ()

Min. 002

Associate Minister in Preaching Session

6. Do you have a role model and what preacher has influenced your preaching style?

yes, my role model was my former Pastor
and grand-parents.

7. Do you have any of your pastor's style of preaching? If so, what have you incorporated?

not at this time

8. What was the most helpful concept about this session?

Any other comments:

GLOSSARY

Elder Minister-this term is used to indicate the experience of the minister. It is not used in reference to age.

Senior Minister-this term is used in reference to ministers who are not pastors but higher in rank and who are ordained clergy in the Baptist tradition.

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